

## Prison chaplains may lose their jobs

by Keith Knight  
C.C. Editor

The five Protestant chaplains serving federal penitentiaries in Quebec may lose their jobs because of Ottawa's spending cuts. One of those chaplains is Rev. John de Vries of Montreal. Federal penitentiary chaplains across Canada, as well as other prison employees, might lose their jobs because of economic restraint.

In Quebec there are about 3,000 inmates of which only 172 are Protestants. The rest are Catholic. As a result, the Canadian Penitentiary Service has apparently come to the conclusion that the work of the Protestant chaplains is not worth the money. The CPS intends to reduce its payroll by 400 employees across the country to save an estimated \$5 million.

A decision was expected to be made by the time this issue of C.C. goes to press with the strong possibility that those jobs will disappear next March 31.

The news causes an obvious concern for Reformed Christians. The concern is there because the chaplains provide an opportunity for concerned community citizens to visit prisons and to be involved in the prisoner's rehabilitation at no cost to the taxpayer.

The chaplain serves as a liaison between community churches and organizations that aim to facilitate the ex-prisoner's re-entry into society. It is reported that the wages of one chaplain per year are less than the estimated cost of keeping one prisoner during the same period of time. If one or more prisoner are deterred from going back to crime as a result of the chaplain's work, it will be money saved for the taxpayer.

According to sources within the Quebec Protestant community, the elimination of the Protestant chaplaincies within Quebec will also curtail the efforts of more than 170 community members and prison volunteers.

"We were offered a 12 hour contract. But this isn't any good. All the time we would have is for one weekly visit to the penitentiary and to hold a Sunday service," said one chaplain.

Another said that chaplains were the most trusted employees of a penitentiary. "Inmates will tell us anything because they know they won't get into trouble, that what they say won't be recorded on their file," he said.

Canada's Solicitor General, Jean-Jacques Blais, is responsible for the penitentiary services and it was expected that he was going to decide on the matter by mid-December. You can drop him a note, if you like, to express your concern over the possible loss of this important ministry to prisoners. Mr. Blais' address is: SWL Building, 340 Laurier West, Ottawa, Ont. K1A 0P8.



This piece of art entitled, "One Room School at Kaszuby, done by a Canadian artist, William Kurelek [1927-1977] is on display at the Art Gallery of Hamilton, a gift of the Polish Alliance of Canada, 1978, and Wintario.

## Focus

### Churches against dictatorship

OTTAWA, Ont. (CCP) — The United, Anglican and Roman Catholic churches have asked the federal government to support resistance groups fighting against the regime of president Anastasio Somoza of Nicaragua.

A letter to prime Minister Trudeau says the churches support the popular resistance and "deplore the current attempt by the Somoza dictatorship to eradicate it at great cost to human life and vast destruction of towns and cities."

Specific church recommendations, not endorsed by the Roman Catholic Church because the Catholic Conference in Nicaragua hasn't been consulted, include suspension of diplomatic relations and the termination of bil-

ateral trade and aid with the Somoza government.

### Church insurance rates up

(CCP) — Church fires are on the increase and the results are rising insurance rates and many concerned church officials.

Increased fires aren't the only cause of recent hikes in insurance rates. Construction costs that have jumped 30 to 40 per cent, vandalism and previously under-rated property assessments, now corrected, have also contributed.

Some congregations don't want to insure their church building for its full replacement value because they wouldn't want to rebuild, say, a 1905 structure, with an expensive replica.

But, explains Mr. Davis, "in many

cases, the church structure doesn't burn to the ground.... The cost of putting it back in shape is often less than the cost of destroying the whole structure and rebuilding it."

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Next week

Ontario Christian College



# Viewpoint

## Gabriel's chat with a young girl

Gabriel knew what he was talking about when he paid a visit to Mary, Joseph's fiancée. He was sent by God to inform Mary of the pending birth of God's Son, Jesus. It must have been impossible for Mary to fully comprehend the importance of Gabriel's words.

"He shall be great", Gabriel told her, but he did not mean that in the earthly sense. Mary may well have envisioned a prince or an Israeli king to overthrow the powerful Roman empire. No, Jesus' greatness would go beyond this earth and this life.

"The Lord God shall give unto Him the throne of His father David." Mary may well have again thought of her new son as an heir to the Israeli throne. But these last words must have confused her: "He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." How on earth could her son live forever and rule over Israel for an eternity? How on earth, indeed!

Gabriel's words of greatness and eternal dominion dealt with the life after death. "He shall be great!" Gabriel proclaimed. But that didn't mean a little 30-year reign over a new empire of Israel. The Son of God does not concern Himself with those kinds of trivialities.

Jesus' greatness comes in the form of an eternal kingdom over which He is Lord. He shall assume the throne of His father David. This was his earthly father, traced back through the generations. Because of Mary's womb, Jesus had become a blood relative of David.

Gabriel must have known God's plans. He must have known the importance of this Son of God and how it fit in to God's plan of salvation. Because, in introducing Jesus Christ to the virgin Mary, Gabriel did not simply tell her that she was going to bear the Messiah who would come to save sinners.

No, in his introduction he already spoke of Jesus' role in eternity. Gabriel underscores Jesus' greatness by saying that He will have an everlasting kingdom, beyond this earth and this life. That means, for God's people, that we have a "home away from home", that our life on earth is only a temporary dwelling-place, and that we will inherit that throne with Christ.

Mary could not have possibly understood it all. No person could. It all seemed so awesome to her. And when Gabriel had finished his introductory remarks about the forthcoming baby, Mary asked: "How shall this be, seeing I know no man?" I am a virgin.

Her concern, as a young girl, was an obvious one. It was a matter of pregnancy and propriety. She had known Joseph for a while but they were not even married yet. Besides, she was a virgin and she was sure that she was not pregnant. Her concern was immediate and quite natural. Her Son's greatness and omnipotence were overshadowed by a personal concern for the manner in which this child was to be born.

It is quite a contrast: Gabriel's overview of Jesus' importance to the salvation of man, and Mary's (man's) concern with self. We would have reacted in a similar fashion. Perhaps we would have been a bit more sceptical.

God had chosen the mother for his son. God had chosen the virgin birth to introduce Himself in the flesh to the world. God gave us, His people, an eternity with Him in His kingdom ... if we just believe.

Gabriel's chat with Mary resounds with God's majesty. "He shall be great and shall be called the Son of the Highest." Powerful words, aren't they? Mary must have thought about that when the little baby Jesus lay there in her arms, crying for food.

Keith Knight

## Pieter Menten is free

Pieter Menten, the Dutch millionaire art collector sentenced to 15 years in prison for the Second World War murder of Polish Jews, was set free earlier in December.

He was convicted a year ago of the murder of 20 to 30 Polish people, mainly Jews, while serving as an interpreter for the Nazi SS in 1941. But he was set free by the courts on the strength of a promise of immunity given to him in 1952 by the Dutch justice minister.

Menten, now 79, left Scheveningen prison with his wife and travelled to Ireland where he has a house, awaiting further action because the prosecution has indicated that it will appeal the court's decision.

You may recall that Menten's capture was the work of Dutch Jewish journalist Hans Knoop, whose investigative reporting led to the Menten trial. When he heard that Menten was freed as a result of a promise of immunity given by justice minister Willem Donker 25 years ago, he said: "This is a black day for Dutch justice."

Judge Cor Stolk said that there was enough evidence to back up Menten's claim that Mr. Donker, now dead, had assured him that he would not be prosecuted. Menten had served an eight-month term in 1949 for collaborating with the enemy, a sentence which some Dutch lawyers and politicians said was too lenient.

## NewsViews

In Warsaw, Poland's chief war crimes investigator, said he was shocked by the court ruling. Heinz Galinski, head of West Berlin's Jewish community, said it was incomprehensible.

Menten is among the last of the surviving war criminals to be free and alive. Time, disease and revenge have taken their tolls in recent years, and in another 25 years most of those names and their crimes will be forgotten.

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## DATELINE: THE WORLD

by Rev. Johan D. Tangelder

How do we communicate the gospel? [1]

Learning a foreign language can easily lead to a tongue twisting experience. Try this one long word "phiniquichipushallawarkanquichejtajchari." This is Bolivian Quecha meaning "I expect you caused me to continually jump around for some one." But even your own language can be a problem. A Filipino asked me, "Do you have a newspaper behind the news?" He spoke English alright; but what did he mean? He wanted an old newspaper. Communication can be difficult.

If problems in communication arise in the course of an ordinary conversation about newspapers, you can understand how hard it is to communicate the Gospel in a foreign culture.

Missionaries sow the Gospel seed, but will the seed find fruitful soil? I want to raise this question not as a theological but as a practical one. How can we communicate the Gospel in the most effective way so that we don't prevent the hearers from understanding?

Can a North American evangelist preach the same message and use the same methodology in Asia as in Detroit, Michigan, or Edmonton, Alberta? Some Christians say "Yes. The Gospel proclamation is the same for everyone. Whether you live in the East

or in the West, it doesn't make any difference. Many reject the Gospel because it is a stumbling block. This is the reason."

Campus Crusade's "Here's Life Manila" campaign had poor results, its several thousands of phone decisions yielded relatively few church affiliations. The multi-million dollar American Christian Broadcasting Network beams Pat Robertson's charismatic "700 Club" throughout Asia from Manila. Its annual Philippine budget is \$200,000.

Many evangelicals in the Philippines use the booklet the "Four Spiritual Laws." This approach is presumed to be useful because it is used on campuses in North America. The question/request, "Will you pray this prayer with me?", forgets that in many cultures in Asia, people pray with you, and not from conviction of sin, but out of concern, lest you be offended if they don't do so and so lose face. The first law, "God loves you and has a wonderful plan for your life", presumes a Western context, where there is still some idea of Ultimate Being, but it has no meaning in a Buddhist culture where the existence of a personal God is denied or where God is a sacred tree or stone, as in some animists tribes.

A communicator cannot presume that what is understood in the West will be automatically understood in Asian or African cultures.

How do we preach the Gospel in a culture not our own? A text can be easily misunderstood by the hearers. For example, "heap coals of fire on his head", does not describe a technique for torturing a person to death, as some Kituba speaking people in the Congo understood it, but a way of making people ashamed by doing good to them. Matthew 7:10 says "Or if he ask a fish, will he give him a serpent?" We have no trouble understanding these words of our Lord. Who wants to eat a snake? But they seem absurd to many people in Africa, who often much prefer a serpent to a fish. How do you explain the text: "Behold, I stand at the door and knock," (Rev. 3:20) to a tribe in the Philippines who has never seen a door? There is one tribe here who builds huts on hills. These huts are open from all sides so that approaching enemies can be easily spotted.

In evangelistic rallies, the invitation is extended "to receive Christ." But rather than a call to a personal commitment to Jesus Christ, it often means for the devout Roman Catholic Filipino "to receive the water of the

Eucharist." A Hindu is invited to be "born again." This is not good news for him as he is desperately trying to escape the endless rounds of rebirths in his religion. He is promised by Christians a life that never ends, while the highest good in his world view is the cessation of individual existence.

The Gospel message is the same everywhere; but it needs to be interpreted in such a way that the hearer can understand it from his cultural perspective. An effective missionary is one who studies and attempts to understand the culture in which he works.

The pioneer missionary Bartholomew Ziegenbalg, the first Protestant missionary from Europe to India, developed some principles that were way ahead of his times. One of them was, "The preaching of the Gospel must be based on an accurate knowledge of the mind of the people." Ziegenbalg applied this principle with vigour. He saw fruit for his labour. When he died (1719) there was a Protestant church of about 350 believers in Tranquebar and the evangelical faith had started to take root.

How do we communicate the Gospel? With this question the church, at home and abroad, must continue to wrestle.



## Rehoboth Bible Camp offers much to youngsters

Dear Sir:

Rehoboth Camp was held from July 8 - 14 at Gull Lake, Alberta, with 25 campers and over 25 counsellors attending. The goal of Rehoboth Camp was to provide mentally handicapped children between the ages of 8 and 18 with an opportunity to be away from home in a Christian camp setting.

Music class, refreshments, Bible story hour, and crafts filled each morning. During music time rhythm instruments were played. The Bible lessons for the week highlighted the life of Paul, the theme verse being, "The Lord is my helper; I will not be afraid." During craft time the counsellors joined the kids to help them with assembling the days project.

The afternoons were taken up with nap and free time, crafts, and organized sports. After supper and a singsong around the campfire the children were put to bed. The counsellors then met to discuss events and problems of the day, and the camp pastor closed the session with devotions.

Each day's program also included one special event. A penny carnival, a swim, a visit

by a band, and a show by a magician were some of these activities.

Those new to this job were apprehensive about the task we'd taken on. Would we be able to cope in this situation? We couldn't stay apprehensive for long. Soon after we arrived at camp the kids started coming and we each had someone to take care of.

How quickly we realized that each camper has a distinctive personality, individual likes and dislikes, unique habits, and the universal need to love and be loved. Working with these kids was not only a constant giving but a receiving as well. They accepted us and our friendship. We shared meals, cabins, campfires, and games. Yes, there were times that our patience was taxed to the limit and we wondered how to make it clear that refreshments were not for another half hour, or that this was the time to go to bed (and stay in bed). However, these were far outweighed by the times we spent laughing, singing, talking, praying, and playing together.

Happy memories of the week will stay with us. Remember the counsellors who, in the process of doing dishes

washed not only the dishes but themselves and the kitchen as well? Remember the boy who was so thrilled with the gophers that he would call "Here gopher, here gopher" and go crawling under the cabin in pursuit? Or the boy who would serve coffee to the counsellors during meals but one day made someone a drink of half coffee and half tea? And the baseball games in which the kids were always safe on base and the counsellors were always out (in field)? Remember when it was announced we would end the meal by singing 'Jesus Loves Me', one camper piped up, "Me too? Me too?"

The Camp was a positive experience for all involved: director, pastor, nurses, campers, counsellors, and cooks. Many of us hope to be able to be a part of it again.

Miss J. TenHove  
Rehoboth Bible Camp

## Ecumenicity

Dear Sir:

After listening to a Calvinist (CRC) Chaplain preach in a Roman Catholic church about how we are all Anglicans at heart, I was appalled to see you publish a reader's letter (Nov. 24) that discriminated against Roman Catholics and the Holy Eucharist.

It is so easy for non-apostolic Christians, like Calvinists, to misunderstand a church by only looking from the outside. "You can't tell a book by its cover," is an over-used saying. The debate over the Eucharist will go on forever, and I am sure none of us will really ever determine in this life if it is truly transubstanti-

ated, consubstantiated, virtualistic, or just a memorial, but I am glad to see that the Christian brethren can break bread together, as Dr. Vlijn mentions in his article. Jesus broke bread with some men before his death and they were all Jews, including Jesus.

I think it is wise to try and remove the planks in our own eyes first before attacking other Christian assemblies. Incidentally the church I heard the sermon in was in Grimsby, Ontario. Sort of ironic isn't it.

Steve Winder  
Former LTV/  
Huron Campus Ministry  
Waterloo Universities

## Muggeridge has changed

Dear Sir:

Allow me to make a few comments on C.C.'s article (Nov. 17) concerning Malcolm Muggeridge by Jeff Adams.

The impression is made that Muggeridge is far from orthodox, e.g., he doesn't believe in the physical resurrection of our Lord. The evidence cited is his book *Jesus Rediscovered*.

No consideration is given to the fact that he could have changed since he wrote this book. See the April issue of *Eternity* magazine — where the executive Editor Stephen Board writes: "Malcolm Muggeridge, about whom we carry on in this issue; has been accepted slowly among evangelicals, traced in part to a doctrinal distrust. The man, after all, dismissed the virgin

birth as unimportant in his early Christian writings and seemed to sit loose on other lofty themes of orthodoxy. Some felt he should not speak at the Luasanne Congress because of this. His *Jesus: The Man Who Lives* shows how orthodox he has since become."

Also Christians can rejoice over his stand against the evolutionism falsehood. All the evidence seems to point to the fact that Muggeridge is changing more and more in the direction of Biblical Christianity. So your front page article is in part rather misleading — to say the least. I hope you will also publish this view.

Engbert vander Werff  
London, Ont.

### HOLY CHILD OF BETHLEHEM

Holy Child of Bethlehem  
You came to me,  
Left Your Father, left Your glory...  
Holy Child of Bethlehem,  
I come to You.

Jesus, Savior of the world  
You came to save  
Man from darkness, man from sadness...  
Jesus, Savior of the world,  
Save also me.

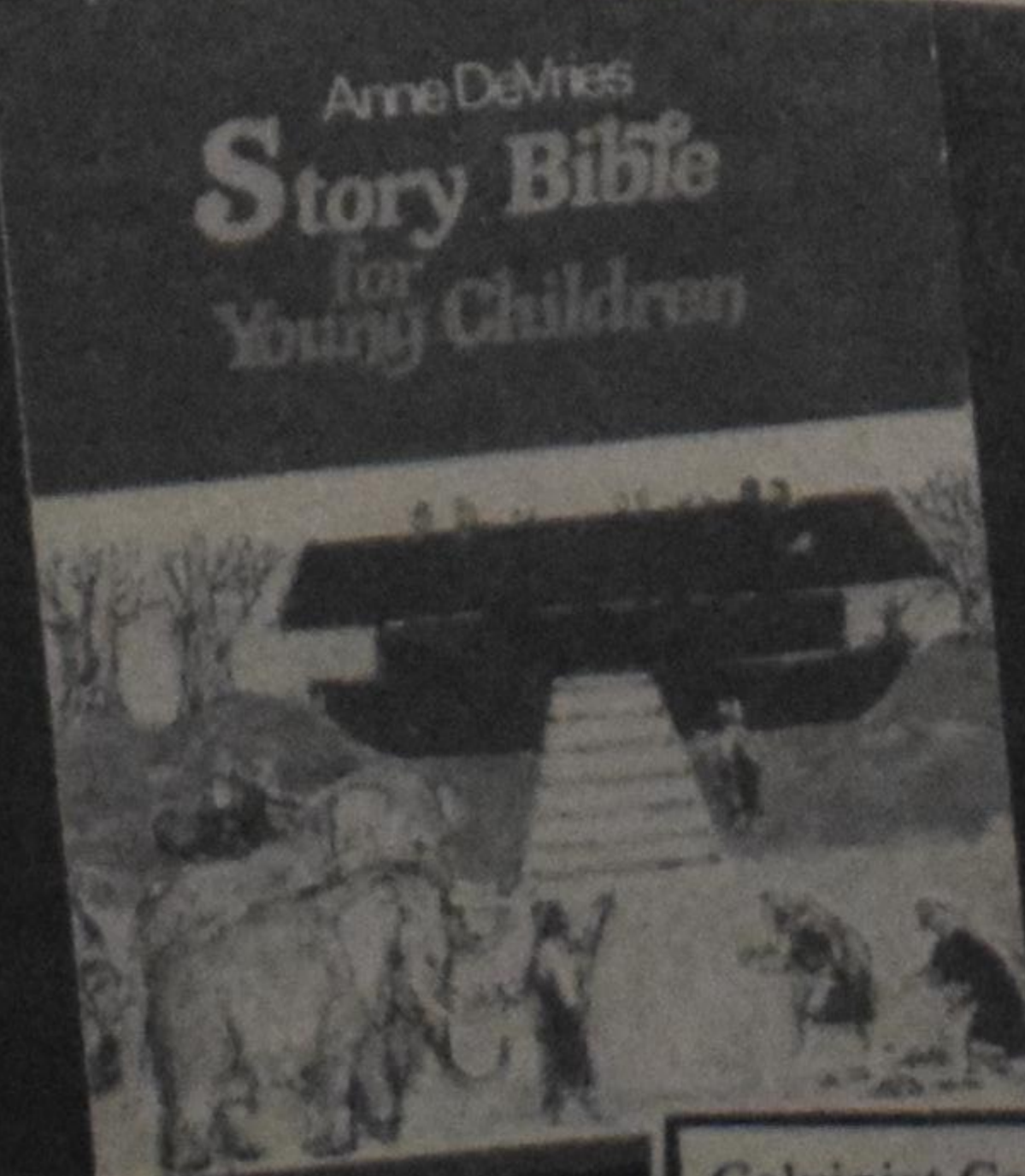
Dear Redeemer, Son of God  
You came to love  
Without limit, without measure...  
Dear Redeemer, Son of God,  
I love You too.

Wilma Jonkheer

## Calvinist Contact bonus offer:



Anne de Vries  
**STORY BIBLE**  
for Older Children  
(Old Testament)



Anne de Vries  
**Story Bible**  
for Young Children



**Daylight**

*Calvinist Contact* is widely read in the Canadian Reformed community because it reflects the community's thoughts and concerns, and functions as a central bulletin board of community ideas and events. It features articles on church, politics, agriculture and education from a reformed point of view. Its content includes regular contributions on both doctrinal and practical nature.

But we would like more people within the community to read it. That's the reason for the Bonus offer. If you should subscribe to our paper before January 31, 1979, at the present rate of \$10.00 we will send you, free of charge, a copy of the excellent daily devotional book, *Daylight*. But if you should take a two-year subscription at a reduced rate of \$19.00, a copy of the recently published *Bible Story Book for Young Children* by Anne de Vries will be sent to you. And at a lower rate of \$27.00 for a three-year subscription we offer a copy of the *Story Bible for Older Children* [O.T.] also by Anne de Vries. Store prices of these books are \$4.95, \$9.95, and \$12.95 respectively.

This offer is extended to you as a new subscriber and to anyone who sends us the name of a new subscriber. Renewal payments sent in before Jan. 31, regardless of the due date of the subscription period, will also qualify you for one of these bonus books. However, payment must be enclosed with the attached form.

### One of these books for a subscription to Calvinist Contact.

Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Please send Calvinist Contact for

- ☐ one year at \$10.00 with a copy of *Daylight*.  
☐ two years at \$19.00 with a copy of the *Story Bible for Young Children*.  
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☐ Please send the book to ☐ the above ☐ the name listed below.

Name \_\_\_\_\_

Address \_\_\_\_\_

Payment enclosed. Must be postmarked no later than January 31, 1979.



# Church Page

## PASTORAL PONDERING

### Filling up the "hollow men"

T.S. Eliot was a great English poet. He was a man whose work really helps you understand life. He put the spotlight on all of us in words which he wrote many years ago: "We are the hollow men, we are the stuffed men, leaning together, headpiece filled with straw." "Where is the life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?" In these lines we come face to face with the problem of self-knowledge and self-understanding.

Why is it that so many people are cracking up? Thousands of people are being crushed by the pressures of today's living. Everyday we hear about heart-attacks, mental breakdowns, overtiredness and so on. A frightening number of our younger generation walk around with a desperate look on their faces. What can we do?

You may recall the story about "the rich young ruler" who asked Jesus, "What must I do to inherit eternal life?" This young man was wealthy and dissatisfied. He can certainly be compared with millions today who are looking for kicks and thrills. He knew that something was wrong in his life. Jesus in effect tells him: "Turn around. You are going in the wrong direction. Find a better set of values. Take up the cross and follow Me."

The point is: How do you get this new sense of direction? The answer was given centuries ago by John Calvin when he wrote in his *Institutes*: True and substantial wisdom principally consists of two parts, the knowledge of God and the knowledge of ourselves. But, while these two branches of knowledge are so intimately connected, which of them precedes and produces the other, is not easy to discover. For, in the first place, no man can take a survey of himself but he must immediately turn to the contemplation of God, in Whom he "lives and moves" (cf. Acts 17:2); since it is evident that the talents which we possess are not from ourselves and that our very existence is nothing but a subsistence in God alone." (*Institutes*, I, I, I).

Let me also refer you to a man who was greatly used in God's service: Herman Dooyeweerd. In his book, *In the Twilight of Western Thought* he wrote that "The question: What is man? cannot be answered by man himself. Man has lost true self-knowledge since he lost the true knowledge of God. It is the Word of God alone, which by its radical grip can bring about a real reformation of our view of man and of our view of the temporal world" (cf. p. 195). Calvin and Dooyeweerd are really thinking God's thoughts after Him. In Proverbs 1:7 we read: "The fear of the Lord is the beginning of knowledge," also of self-knowledge. You cannot really mean very much in God's service if you do not know yourself. You cannot understand the times and other people if you do not have self-understanding. Why is it that so many people know hardly anything about their weaknesses, shortcomings, bad temper and other sins?

It is really frightening how little we know about the problems of our day, I meet people who never pick up a newspaper or read a book. They are content to stay where they are. They earn their money. They work on "self-enrichment": another car, a different home, a bigger television set, and that's it. They don't want to be changed "in their lives." Their ideas are the same as they were 10 or 40 years ago. They are, it seems, completely self-sufficient. Really, they are the hollow people. Yet, Jesus wants us to turn around. We can do it if we stake our lives on Him and His Word. We will become "real people" if we allow the Lord to mold us and to shape us. So let's read the Bible, daily and believingly. Let's not waste time on cheap love stories. Read T.S. Eliot and other writers. Life should not be measured in terms of possessions. Instead look into the mirror of God's Word and live.

It's really great to live for Christ's sake. By trusting in him we may be co-labourers with God in the coming of His Kingdom. Then we may go around telling people: Life is deeply meaningful! Through Christ you become an instrument of His care and love and guidance. That's what the world needs! So either we come to a knowledge of God or life will remain stale and unproductive.

Maranatha Chr. Ref. Church  
Calgary, Alta.

We consider the Church Page of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. All information may be sent to: Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, Florida, 33561.

## Existing evangelism efforts

### Why our ministry is reaching out

To give some background on the N.E. Calgary project, I would like to share the answers to some questions I asked when I was considering the call to this area.

*Why should the churches of Classis Alberta South get into home mission work?* Because of thankfulness to God for his blessings on us and our churches and because of our desire to be obedient to his call to spread the Gospel to others. Many of the churches of Classis Alberta South were served in their early years by home missionaries. Up till now the Lord has blessed us greatly as people and churches and he has allowed us to become well established. We can, therefore, respond by reaching out to others who do not know the Lord or have the blessings of fellowship with His people.

*Why choose N.E. Calgary for beginning a ministry?* Calgary is the fastest growing city in Alberta, some say in all of Canada. The N.E. section is part of that rapid expansion with a projected population of up to 60,000 within ten years. It is twelve miles to the nearest Chr. Ref. Church. There are committed Chr. Ref. families already living in the area, who could serve as the nucleus for a new group. These and other factors suggest that N.E. Calgary is a very suitable location for beginning a mission project.

*What kind of ministry is planned?* The details still need to be developed after the needs of the area and the possibilities for ministry have been explored. But the purpose of the ministry is the bringing of the gospel to the hearts and lives of the people who live there in such a way, that they are drawn into obedient fellowship with our Lord and thus with each other. We pray for the establishment of a community church that can continue its growth through its service to the community. Please join us in that prayer.

Rev. Ken Verhulst  
Calgary, Alta.

### Witness for Christ at the Plowing Match

The 1978 International Plowing Match held near Wingham is history now but we like to share with you our experiences and impressions on our evangelism project during this five-day event.

It has been a fantastic experience. Firstly, all the cooperation we received from the participating churches of Blyth, Clinton, Drayton, Goderich, Listowel, Lucknow, and later on Kincardine. We asked the Lord for help and guidance and he surely heard our prayers. Everything kept on falling into place. Oh, we had our moments of doubt; but

isn't it always the case when you work for the Lord that Satan is ever present.

In front of our large tent the roadside Chapel from Hwy. 21 was located, freshly painted in white and black trim. On either side of the Chapel was a footpath going past green cedars and colourful potted flowers to and from our tent. Inside the tent long tables lined the walls on which display cases were mounted which were filled with Bibles, Christian books, tapes and records. The remaining space was filled with a variety of tracts. In between the tables, towards the back wall of the tent a beautiful display from the Back to God Hour was situated, complete with colour T.V. and pick-up phones which told a message when activated. The decor of the tent was finished with colourful posters and banners, and a number of flowers and plants.

In spite of the heavy traffic, our volunteers, operating the tent, came on time. Do you know that we had 120 volunteers? Twelve for the morning shift and the same number for the afternoon shift. Just fan-

tastic.

On opening day everyone was ready. Some had the butterflies. Well, the people started coming, and they kept on coming. It's hard to say how many, but the estimate is 30,000. Many contacts were made, and that, after all, was the purpose of the whole thing. This was our opportunity to talk about what life with Christ is all about. We handed out boxes full of literature and sold many of the books, tapes and records.

It was a great experience, but this is not all. Now our greatest task is beginning. All our literature was stamped with a return address, so anyone who wishes more information can write us. All participating Evangelism Committees are going to correspond by geographic areas previously agreed to, with the people who write us. We hope to enroll them in the Bible study "He Cares". We have already started to receive some mail. Thank you for your prayers. Please continue to pray for our work.

Clinton Chr. Ref. Church  
Clinton, Ont.

## Church News

### CHRISTIAN REFORMED

#### Called

-to Brantford (Shalom), Ont., Rev. Ralph Koops of Chatham, Ont.  
-to Niagara Falls, Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.  
-to Pembroke, Ont., Rev. Al Vanden Pol of Cobourg, Ont.  
-to Toronto (Second), Ont., Rev. Peter Kranenburg of Strathroy, Ont.  
-to New Westminster (First), B.C., Rev. Dirk Hart of London (First), Ont.

#### Accepted

-to Grand Rapids (Sunshine), Mich., as minister of evangelism, Rev. Siebert Van Houten of Grand Rapids, formerly of Orillia, Ont.

#### New address

Toronto (Rehoboth), Ont. — P.O. Box 338, Etobicoke, Ont. M9C 4V3

### CANADIAN REFORMED

#### Declined

-to Neerlandia, Alta. and Watford, Ont., Candidate A. De Jager of Kampen, Netherlands.

## THE LIVING WORD

Sermons for reading services  
in the Christian Reformed Church

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Existing evangelism efforts

The Church Planning and Development (C.P.D.) Committee has the responsibility of assisting needy existing churches and planning for new future church growth. About two and a half years ago we set two specific goals and were directed by Classis Ontario to work toward them. We were instructed to do everything possible to encourage our small congregations to get established and also begin five new ministries in the next five years. God has richly blessed us in our work toward these goals.

Elmwood Reformed Church of Winnipeg has called a pastor and is growing and extending. Community Church, Roxboro/Montreal has called a pastor and God is blessing them. Barrie Reformed Church is experiencing revival and calling a pastor. Christ Community Church of Welland has begun with Pastor Lou Harvey and his team working to build a fellowship of Christians there.

At present, we are studying extension opportunities in Winnipeg, Scarborough, Kitchener, and Grimsby. If you have hopes or visions of new congregations, please share them with us. We praise God for this work He is doing among us. We thank God for the faithful financial support (\$26,000 this year) of the churches of Classis Ontario.

The C.P.D. Committee asks you, the members of the churches of Classis Ontario, to join us in prayer, in thanking God and rejoicing in the work which he has done and asking Him to continue to give growth. Also ask God for wisdom and knowledge in determining where He would have us work to establish other new ministries, when, how, and by whom.

CPD Committee  
(This notice appeared in many Reformed Church bulletins recently)

Responses from the Hotel-Motel Ministry—

Many times responses are received from the hotels and motels that our church provides New Testaments for guests. Guests take home the Bible, and almost always cover with a gift for the expense of the Bible. They are also invited to take a Bible Correspondence Course. Just last week a request came all the way from a person in Djakarta, Indonesia for an adult course.

Vancouver I Chr. Ref. Church  
Vancouver, B.C.

A new building

Since our Evangelism Committee has done some excellent work in both the Oliver Road Presbyterian Church

area, as well as in the Free Church of Scotland area with Vacation Bible Schools, and since both churches are up for sale, the question has been raised whether this is not a splendid opportunity for our churches to obtain one or both buildings and continue this outreach in the areas. A committee of consistory looked into this question and advised the consistory on this matter concerning:

a. The Oliver Road Presbyterian Church: Since all evangelism and outreach ultimately has as goal to establish a

church-congregation, it was decided not to proceed with plans of buying at this time in that area, even though there are good opportunities for this work in the Academy Heights area. The reason being that it is too close to our Bethlehem congregation.

b. The Free Church of Scotland on Marks Street: We have had two Vacation Bible Schools in this church and both were well attended. In fact, we would like to follow and reach out further in this community for a number of reasons. There are, as in the Oliver Road Presbyterian

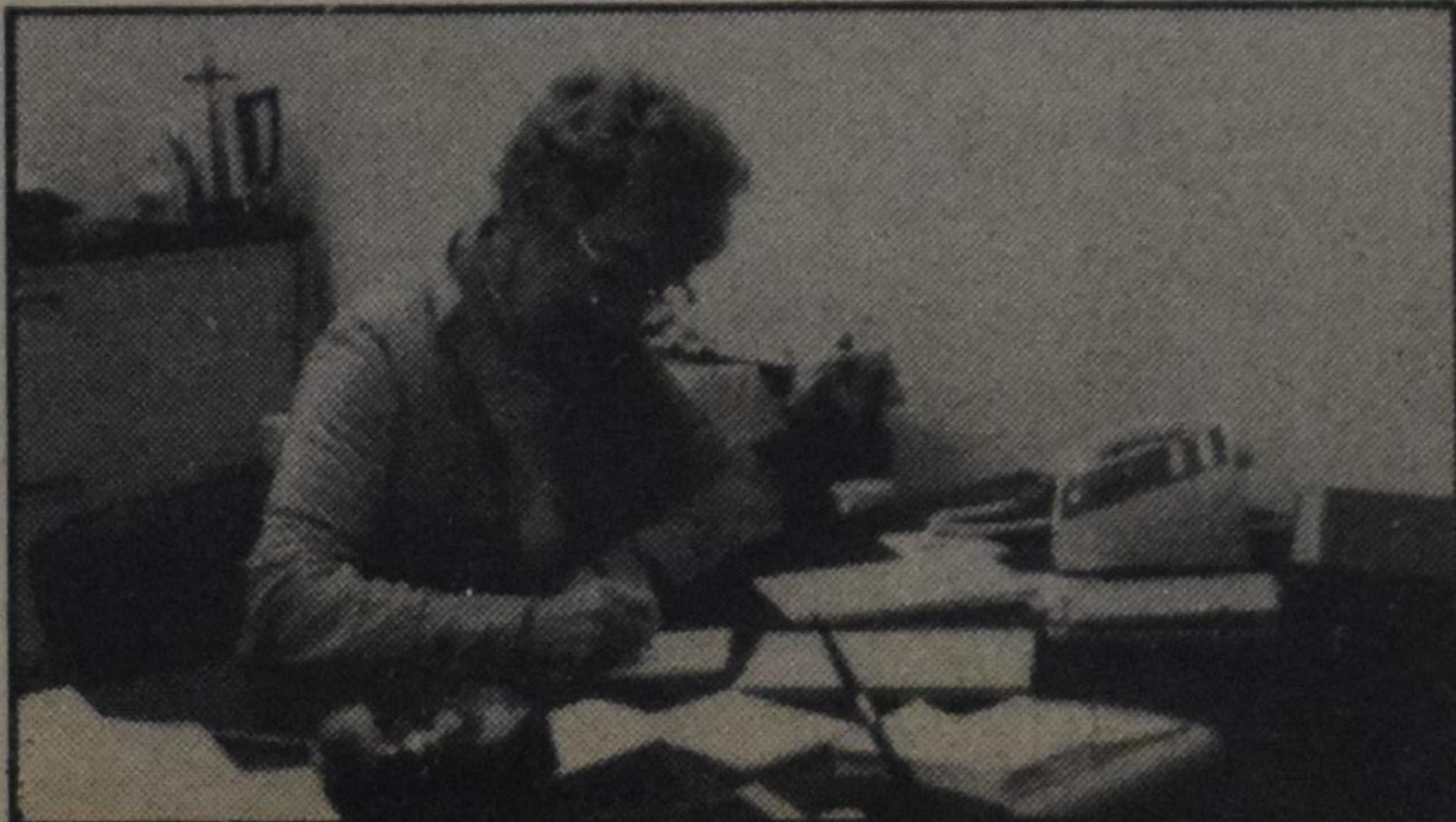
Church good opportunities for evangelism and outreach. It is also situated in an area where there is no other church of Reformed persuasion. And, in obtaining this building, we could start with (at least one) Sunday services.

Looking at the growth of our congregation, we might be in need of such a building in the foreseeable future. Here is a solidly built church building and manse which can be obtained possibly at a considerable saving from what new property and buildings would cost us. The financial aspects of such a transaction could be

taken care of by selling some property along Highway 17/11 as had been mentioned at previous congregational meetings.

Consistory, realizing that all such transactions need congregational approval and support, decided to go ahead and discuss this matter further with the session of the Free Church of Scotland and find out what price they ask and what conditions there would be involved. It would present this matter to our congregation for approval.

First Chr. Ref. Church  
Thunder Bay, Ont.



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Sometimes the requests are for literature. "I was listening to your program last night and I thought I might ask for a copy of your sermon. And I would like to say here that I find your program sensitive, informative, hard hitting and thought provoking."

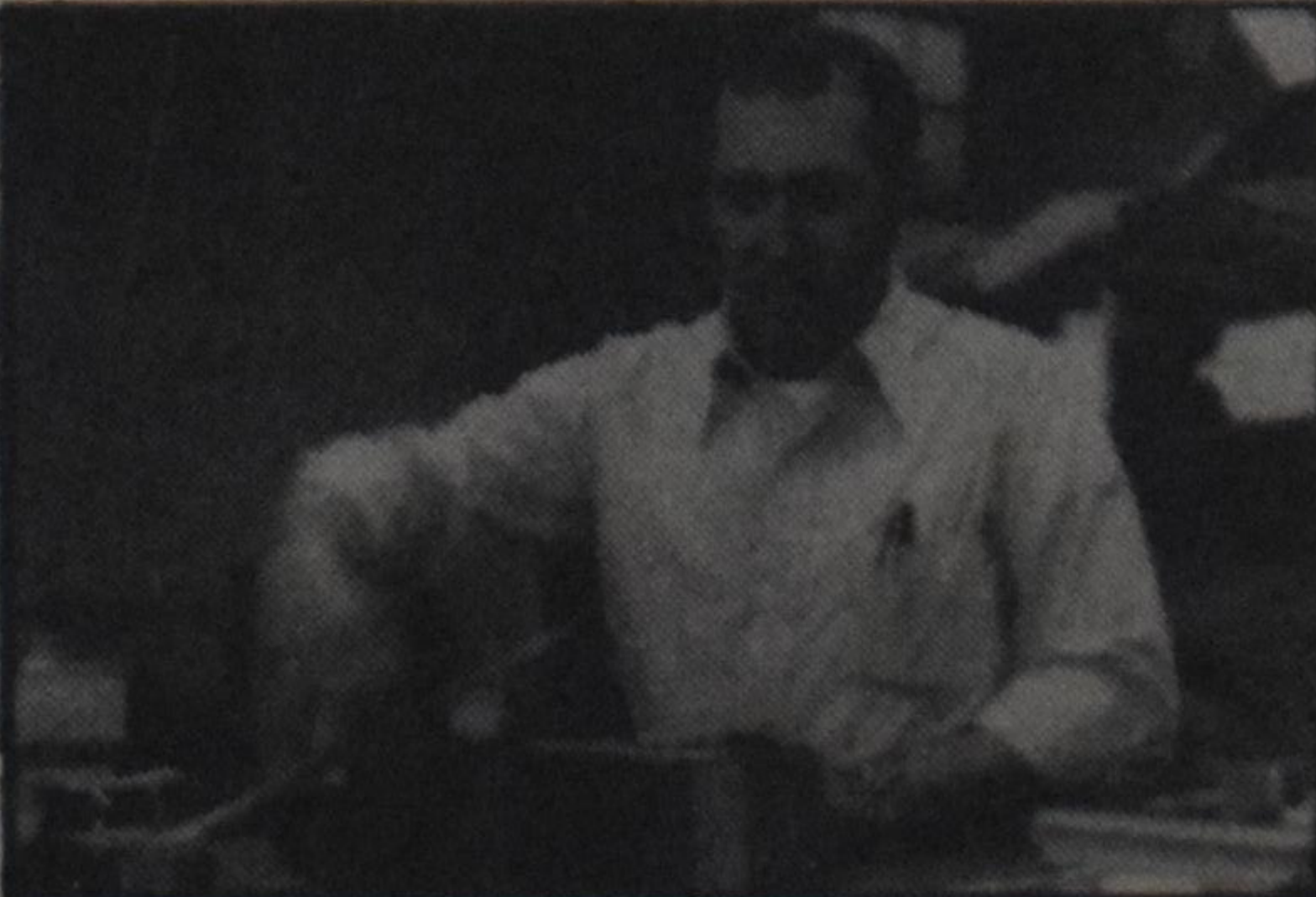
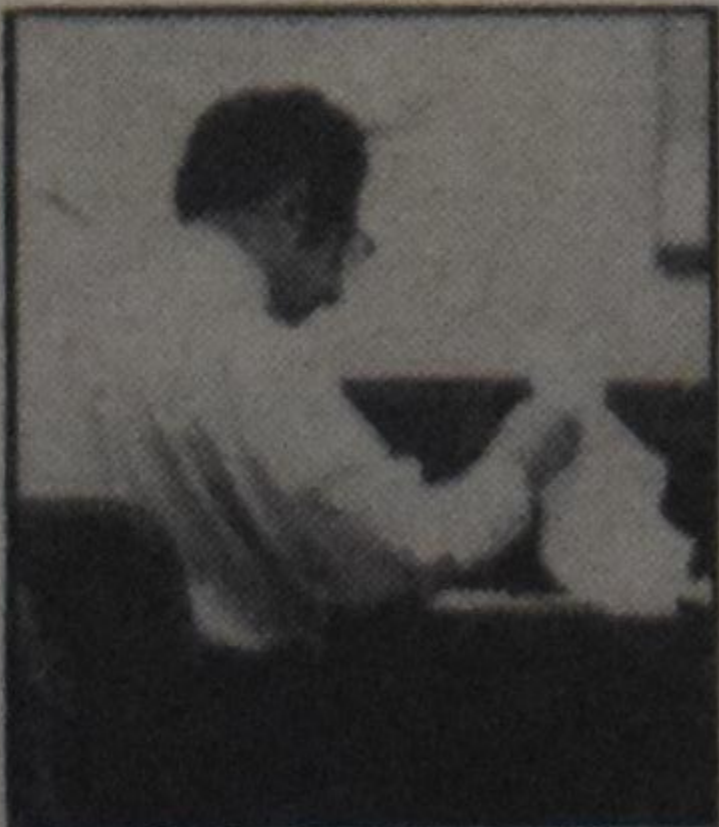
At other times, requests are made for recommendations of good churches. "My very first impression was that, among the other Christian radio programs I had searched for on the radio dial, your program was the only one which interpreted God's Word truly. For that reason I asked your office for an introduction to a good church."

During this Christmas season, we pause to think about the thousands of responses. What motivates our listeners to write to us?

The answer is simple, and it is the same as the Christmas message. "Peace on earth, good will toward men." The life of Christ is synonymous with eternal peace.

That is the message we proclaim. It is a message of hope. It is a message of redemption and love. It is a message for all times; for all men.

And that is what stirs our listeners to respond to The Back to God Hour.



THE  
BACK TO GOD  
HOUR



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## An alternative in film

by John and Elly de Vries

The film that will sell successfully in our community movie theatres must contain an acceptable amount of sex and violence content. But the film, *Born Again* is not a film that appeals primarily to man's lower instinct and sinful desires.

At the premiere showing of *Born Again*, in Montreal, Charles Colson, Mr. Nixon's Hachet Man and Watergate prisoner, introduced the film personally. The goal of this film that portrays both Colson's Washington Watergate struggle and his prison experience is two-fold. First, it is Colson's aim to confront the audience with Jesus Christ and secondly, it is his desire to make the population aware of the conditions of the penal institutions.

*Born Again* is the first film of its kind. Although it is produced by a secular company, it carries a Christian message. It is being released by secular outlets and theatre agencies. No Christian organization has underwritten the costs of this film. *Born Again* will succeed or fail on its own merits-acting and content.

At first there was skepticism among the penitentiary chaplains concerning the coming of Mr. Charles Colson, a newly discovered evangelical here. Happily, the meeting of the chaplains and their wives with Mr. Colson proved our doubts to be without basis, in fact. Colson's quiet warmth and interest dedicated to bring Christian volunteers and Bible study into prisons gave every indication of his living commitment to the Lord. As Wesley's preaching in England provided the grass-roots impetus for the abolition of slavery, so Colson, believes that Bible study and Christian Prison Fellowship ministries will lead to broader prison reform.

The film closely follows the book *Born Again*. The message is communicated with feeling and frank honesty. The Washington political scene and its peculiar idiosyncracies are well portrayed. Dean Jones (Walt Disney movies) fits well in the role of Colson. Senator Harold Hughes of Iowa is the only actor who portrays himself.

Will this unusual film succeed on today's competitive film market? (the producers have invested three million dollars) The response at the premiere showing was calm and mixed. The most audible response came from several ex-prisoners who identified very much with the prison experiences and Christian struggle of Colson.

The audience is left with some hard questions and are shown one man's response. The transforming reality of Christ and the problems relating thereto are clearly presented. The sordid and empty life behind bars comes across convincingly.

Will the success of this film depend on whether the liberal-minded moviegoer is big enough to appreciate the struggle of one sinner (criminal) that resolves itself in the life-changing acceptance of Jesus Christ as Lord and Saviour?

The film, *Born Again*, provides a welcome and healthy alternative to many films on the market today.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

In the last few years a number of family situation shows have become popular on T.V. I must admit that they are a very definite improvement over much of the violence and detective shows that we have had. Some years ago they were mostly situations between husbands and wives where the two of them would quarrel and sometimes make up. They had a tendency to portray things that were familiar to a lot of people because they were scenes that were familiar in many families. Today, however, you have families with children, particularly the interrelationship between children and parents. There are various kinds of them including the single parent family, large family groups, and one presents a large number of children with various family backgrounds. Some of these shows are rather good, but in many cases there is a definite lack of respectful parental authority.

The idea seems to be to present children and parents on the same level. They are very permissive, as a rule, and the young people make fresh remarks and their parents answer them.

This reminds me of a letter I received sometime ago. I must have made some remark somewhere along the line that I did not believe in spanking children that were over ten years of age. My feeling is that this only brings out anger and often children will simply follow in line because they don't want to get beaten up by their parents, but they literally say, "Just wait. I'll get even with you someday." In this letter a mother writes that she has two daughters, both teen-agers, who often make disrespectful remarks. When they do disobey her or say something disrespectful she gives them a resolving slap in the face and says,

## THOUGHT FOR THE WEEK

**Practice times of solitude, for when the great experiences of life come we don't have to be lonely, for even in the valleys we will feel the eternal presence of a loving God.**

"I know this works and I recommend it to others. When I was that age my dad spanked me and I'll never forget it. I don't believe in treating children soft and gentle. Treating children in this way has brought a lot of grief for parents and children because they have no respect for authority. Permissiveness is ruining our society, our schools and the enforcement of the laws in our land." I agree with a good deal of this letter, but I do not agree with this idea of slapping teen-agers. I would wholeheartedly disagree with this. When a young person speaks to his parents in a sassy or fresh way it indicates that there is a breakdown of authority within the family. Children are not going to respect their parents any more if they are going to be slapped for it.

There is a lot of difference between the authority of fear and the authority of love. When a child is young there are certain things that he must learn. He doesn't understand language too well and then if they are spanked, I believe it can be helpful because it teaches a child that he ought to respect his parents. Still, authority based on fear is a dictatorship. This is not authority, this is authoritarianism. The idea that, when a father or mother speaks they expect their children to do what they want them to do, to give instant

## Respect for parental authority

obedience or otherwise they are going to be slapped down is ridiculous. As long as the parents are bigger than the child, the child may say, "I have to obey them because they are bigger than I am and stronger, but when they get to be a little bigger than the parents it's not going to enhance the relationship if it gets to be a matter of striking out at each other."

Fulton J. Sheehan, the archbishop of the Catholic church, makes the remark, "Adolescence is the short hour between the springtime and the summer of life." It has often been stated that an adolescent is living in two worlds. On one hand he lives in the world of adulthood, and on the other hand he is still a child. Many times he doesn't know exactly where he is living; as a child or an adult. Making a fresh remark to his mother is childish, however, when he thinks this over rather carefully and it is pointed out to him that this is not the kind of approach that you expect from a person who is reaching adulthood, he begins to see that that does not fit in with an adult attitude towards life. We see this reflected in many ways in the life of a growing youngster. The important thing in connection with parental authority is to build it on love. This is not something that you do when a child gets to be 12 or 13, but a child learns this when he is young and as he grows up he realizes that he can trust his parents, rely upon them and that their love is not going to change, but they are going to show love for him whether he behaves well or whether he doesn't. It is very difficult for parents to take this attitude, and yet it is the adult attitude towards life.

When you find one of your children taking money out of your purse, for example, there are two ways of approaching it. You could say to him, "You're a thief and you know what is going to happen to a thief." You can also talk with him about it and say, "This is not the right thing to do. It is wrong to take other people's things. I love you as a person, but you must learn to overcome this." I think it is important that we keep this in mind rather than calling a person a liar or a thief, that we think of them as a person who may take things, or as a person who may tell a lie. We love our children, no matter what they do, but we don't have to love what they do.

A girl came home and told her parents that she was pregnant. When they talked this matter over calmly the parents assured her that they loved her just as much as they always did, but that they could not agree with her style of life. She would have to change her lifestyle — not that she would lose their love, but because they did love her and they wanted her to live as a Christian, as one who is dedicated to the principles on which the family stands.

I don't believe it does any good to argue with fresh adolescents. The important thing is that we follow the instructions of the Bible. Children, obey your parents in the Lord. But after Paul has laid his hand on the children and said this is what you must do, this is right, then turns around to the parents and says, "You shall not provoke your children to anger." When there is a conflict between the generations we share joint responsibility; both the parents and the children. Parents are responsible to get their children to respect them because God expects this of them and this is the order in which God has made things. When they get to be the age you are, they have a right to have the respect of their children, but remember that authority is not authoritarianism, but it is the authority of love.



# Student life at The King's College

by Gerry Ebbers

*This is the fourth of twelve monthly articles highlighting, The King's College, to be opened in Edmonton, Alta. in 1979.*

When a student chooses a college to go to, he considers the calibre of the faculty, the excellence of the program, the costs, the transferability of credits. He also considers the "student life" at the college. The term "student life" is vague, yet it includes some important specifics. In general it refers to the student's place as an individual within the college community. Specifically it includes things like the social events planned for students, the clubs that are organized, local church activities, housing regulations.

Although the student life at a college is generally dependent upon the students themselves, the view that the college has of the student and of his place within the college is crucial to determining the quality of student life. Traditionally in education the emphasis has been on the subject rather than the student. The student was not seen as an individual, but as one of many vessels on an assembly line into which was poured the collective knowledge of the student's teachers.

Dr. Norman De Jong, while professor of education at Dordt College, would bring this home to his students rather vividly by asking the question, "What are you going to teach?" After receiving answers from his class like "I'm going to teach English" or "history" or "phys. ed.", he would inform his class that none of them deserved to be Christian school teachers until they realized that they were going to teach *students*.

The emphasis on the child and his place as a student in the school has been of prime concern to Christian teachers. This concern has influenced curriculum and school structure. At The King's College we hope that we too have given due consideration to the place of the student and to the kind of life he can expect while he attends the College. This article will focus on the ways in which King's has addressed the issue of student life.

Everyone associated with the work of The King's College — board members, association members, students, professors, staff — is considered an equal member of the college community and thus has the responsibility to contribute to the unit of that community. All members of the community share each other's joys and burdens, and encourage one another in their walk of faith. Within this community, the College recognizes the individuality of each member. Each student, pro-

fessor, and supporter has a calling and office he must fulfill; each has talents he must develop; and each must work out his own salvation with fear and trembling. Both this diversity and this unity must be reflected in the College's witness to the world around it.

As equal members of the College community, students, faculty, and supporters are all members of the association which runs the College and therefore can serve as trustees and board members. To insure that all parts of the College community are involved in running the College, students, faculty, and supporters will serve on all major College committees and all sub-committees where their point of view is merited. That means that students will have direct input into not only the student affairs of the College, but also

business and academic affairs.

Students can therefore make recommendations about curriculum and tuition as members of the committees which deal with those items. Supporters of the College who up to now have done all the work of setting up the College will also remain as vital members of all College committees rather than being "put out to pasture" once faculty and students arrive. It is in this way that King's hopes to put its concept of the community into practice. Rather than having a traditional college where staff and faculty are completely in charge, where students may only make presentations to committees, and where supporters may voice their feelings only through the Board, King's hopes all members of the College community remain or become active members.

When students arrive at King's next September, opportunities will be provided for getting to know each other. Then the students themselves will be encouraged to establish whatever committees or councils they feel will be necessary to carry out the goals they set for themselves in the area of student life. What will be stressed is that although developing a college community is important, this should not occur at the expense of the larger Christian community of young people on the University of Alberta campus or in the Edmonton churches.

Many people who have gone to Christian colleges have said that, while a student, the college community became so important that they lost contact with their friends at home and had no contact with local young people either. That

meant that when, after four years of college, they became members of a local church or returned to their home church, they had little feeling for their peers who had not gone to college and they had difficulty relating to the joys and sorrows these peers had had growing from teenagers to young adults.

The King's College has decided that it must not separate itself from the local Christian community. At the University of Alberta there already exists a vibrant, active community of Christian young people. Since students attending King's would eventually become members of that community if they transferred to the U of A, it is planned that from the beginning, students at King's will be considered part of the larger young people's community at the

Continued on next page

## SPRING SESSION AT RBC

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## ANNE HUTTEN

After having lived in this Lakeville community for 12 years, our problem is not in getting to know our neighbors, but in finding time to visit them. What with a farm, four kids, and any outside career, we can go for months without passing the time of day with some of them.

Hallowe'en is a great time for catching up. When the boys were smaller, I used to go into the houses with them as they scavenged for candy and chips. We used to manage 10 or 12 houses, stopping to socialize everywhere. Everyone loves to guess who's behind each mask or layer of make-up.

This year, I take a friend on the annual witch-hunt, with three of mine and two of hers. By now, we know a lot more of the neighbors, and the number of stops has risen to well over 20. All of them are houses where we first-name each other, where we can stop in at any time for coffee.

I find myself reviewing each house verbally for the benefit of my friend, who is relatively new here. The brief outlines given at each stop could be used as a crash course in community life as it functions in the Annapolis Valley.

These are the Bentleys, a warm, wonderful family. Their daughters are our best babysitters. Keith runs a herd of Holsteins; his wife suffers from a crippling form of arthritis. But when I had to spend a day or two in the hospital, it was she who sent up a savory casserole for supper. They're very active in the Baptist Church, whether choir, YPS, VBS, or whatever.

The Benjamin house, quite different. Half a dozen adults live here, mostly related, a few children, little regard for such social niceties as a formal marriage. That's understandable, when you know they were all raised by the Children's Aid. They may not have much sense of mine or thine, or a personal hygiene, but they're goodhearted and will lend you the shirt off their back.

The Mills family — three generations under one roof. We run back and forth a lot, for coffee, or a chat, or to go to the Bookmobile together. The elder Mills can tell you a lot about politics, local history, or any other topic. His wife makes quilts year round, with such favorite designs as Colonial Lady or Apple Blossom. Their son runs the orchard, but is a mechanic at heart, can fix anything; his wife copes with three children, two of whom have severe allergies.

Next house: the Trevors. Ron hasn't been able to work for years, due to a heart condition; he has a dry, British sense of humor. Ethel is great fun to be with; she loves kids and hugs Paul warmly as he struts in, proud of his dog suit. She works year round, whether picking apples, sorting strawberry plants, or in a local senior citizens home.

The Blatt's house — only they are away for the year, in Holland. Roger is teaching and researching at the Wageningen Landbouw Hogeschool, and their four kids are enrolled in Dutch schools. Adeline writes about the elderly Dutch women who go shopping each day — on bicycles! And the Dutch have sinks in each bedroom! Quite an experience for a family of U.S.A. background.

"Don't forget Basil Hall!" yells one of our boys, and of course we won't. Basil and Rita are grandparents, and warmly welcome our sons in. It takes several minutes before they manage to tack names to each costumed kid. Basil is our regular auctioneer at the annual Boy Scout Harvest Auction; he farms in a small way.

Then the Llewellyns. Earl is away all week, on the road selling meat for Larsen Packers in Berwick. Julie is my age, and we get together a lot, either to socialize, or to discuss Women's Institute business. This Saturday night we'll be going to a Chinese dinner together, the four of us.

Evon's house, never to be missed. She's another Institute member, and I drop in to see her when possible. The boys come out enthused: her creative talents have resulted in imaginatively gift-wrapped treats.

Muriel is the community's piano teacher, and Paul spends half an hour with her each week. She admires all the costumes. About this time one of the paper outfits tears hopelessly; its occupant is reduced to tears. We substitute big goggle-eyed sunglasses and a knitted cap; and behold, there's Snoopy chasing the Red Baron.

And so we go around the block, from house to house, feeling a sense of oneness with this community, feeling at home. Each stop has its own story, its family or individual with unique human problems or joys.

A few days later my two younger sons come home with fifteen Remembrance Day poppies to sell, and so the three of us bike around the block, all six miles of it. We're sold out long before the end, but it takes us over two hours. When you have to catch up with social chitchat that's been neglected all summer, you can't just rush off. And it's a mild November Day — perfect for a community wrap-up before the winter.

## Student life at The King's College

Continued from page 7  
university.

Students at King's will also be welcomed by local churches. Each student at King's will be expected to become a student member of a local church. Hopefully the student will become a part of that church community by joining the young people's group and by contributing to the church with whatever talents he has. Local churches have assured King's that they will do everything they can to minister to the needs of King's students from their denomination and make these students feel at home. In this way, King's hopes to avoid the isolation from other young people that students can feel when they go to college. It should not happen that during crucial, formative years college students are separated from vocational students, apprentices, labourers, secretaries, and farm hands.

There is another aspect of the student's life at The King's College that should be mentioned at this time. Realiz-

ing that, as individuals and as a college, we must be separate from the world, King's also realizes that it must witness to the world. As a college, King's can do this by presenting an educational system founded on the Lordship of Christ. In addition to this, King's will encourage both professors and students to get involved in the larger Christian community or in society around them.

Professors will be expected to give public lectures, teach courses in the community, or become resource persons for community service agencies. Students will be encouraged to devote some time each week in community service or witness. This can be accomplished by teaching Sunday school, tutoring disadvantaged students, or becoming boys' and girls' club counsellors. Of special interest to a number of students might be the Big Brother and Big Sister programs in the city.

In conclusion, it might be worthwhile to state what kind

of student King's is looking for. The King's College wants students who are concerned about receiving a Christian education. It wants students who wish to contribute to the College, to carry out the aims of the College, and to make the College a dynamic witness to the world around it. And most importantly, King's wants students who care not about how much money they will some day make, but about how much good they can do in service to the King.

(Next article: Housing)

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## Should the government keep its hands off agriculture?

The following is a part of a speech given at the Annual Meeting of the Christian Farmers Federation of Ontario. The theme for the day was "The Responsibility of Government in Agriculture." The role and responsibility of government in our lives is very important to consider when we talk about presenting a witness to our society.

When we first came to Canada, my brothers worked for hours in sugar beet fields. The work was tough and maybe they are glad today that they do not have to do that kind of work any more. Well, they don't because they won't find sugar beet farms any more. They folded due to the pressures on farms to produce more in order to make some kind of a profit within a market framework of low prices for agricultural products. This led to larger farms, increased dependence on machines, fertilizers, etc. for quicker short-term gains and profits.

Sugar beet farms are not able to function in that framework. And yet they could be an example of a more stewardly approach to agriculture. If we were to develop a sugar beet industry, we could get more Canadian jobs; decrease dependence on imported sugar; and allow for the possibility of Third World land to be used for food production. But there seems to be pressures within agriculture and government to reject such a path. The reasons it is rejected is rooted in a vision that is contrary to stewardship.

culture — December, 1969.

Their visions for 1990 include: fewer family farms, a decrease in the number of people in the farming operation, increased farm size with its accompanying increases in use of capital and energy intensive technology.

Such a vision is not an example of government calling agriculture to stewardship. Government here sees agriculture as just another way of producing maximum income while keeping costs to consumers low. The spin-offs of threat to the fertility of the land; reduced employment; food for profit, not nutrition;

reduced number of farmers; are seen as the price to pay for efficiency and productivity.

Such a policy leads to a mining of the land to see what we can get out of it instead of a cultivation of the land to see how we can develop it. It leads to a greater number of unemployed on the city welfare rolls. Families are displaced from the farm in order to have a more efficient economy but the ex-farmer can't find work or he displaces someone else who is looking. Banking institutions also find it much easier to deal with the larger firms rather than the small "inefficient, less profitable" businesses.

Can such a government-sponsored, profit motivated efficiency guarantee a nourishing diet? Can it ensure that land will continue to exist to grow food? Will it encourage an emphasis on stewardly work that takes labour-intensive time to care for the creation? Will it care for the needs of people in the world? The answer must be, regrettably, "NO".

One only has to look at the Ontario cabinet's overturning of the OMB decision not to allow Hanover to annex 200 acres of farmland now in top production. I call to mind a committee meeting of marketing people at the Food Policy Convention in February, 1978. They were discussing disaster relief and the resolution was to provide relief only where there was a potential present for future market! (One farmer pulled his jacket over his head and whispered, "Oh, that sounds cold-hearted" — but he voted for it anyways.)

ting the freedom of the farmer or retailer; rather it is preserving it.

In the Calvinistic tradition we lay a lot of emphasis on the idea that no human institution can have total claim on our lives. That is rooted in scripture; (Colossian 1:1, "All things were created through Him and for Him." Only Christ has such a claim.

We also have developed the creational-Biblical principle of sphere sovereignty whereby we mean that each area of life has its own sphere of action and responsibility. Each of those areas have their own laws, norms, standards — given by God and to be obeyed if we are to have a blessed life. In the family that basic standard is love, in government that is justice, in agriculture that is stewardship, etc.

Some have used sphere sovereignty to object to any involvement by one area of life into another. Hence they curse any government involvement as "interference". Sphere sovereignty by them is used as a means to serve their self-interests because they don't want anybody telling them what to do. For a government to require stewardship of agriculture is not intervention. Rather, the government is thereby upholding that institution's freedom to live responsibly and carefully by calling for obedience to the norms that apply to that area of life.

We often express concern about dictatorial state-control and so we should. But in our time we need to speak about protecting government from pressures of self-interest groups and individuals which would push it to pass legislation to satisfy their ends. The government must be free to do justice in public affairs. Otherwise it is emasculated, unable to protect the weak and becomes servant of private self-interest.

Totalitarianism is an awesome thing no one wants, except the dictator. But perhaps such control can come in other forms besides government. Our present trend toward a centralized, high-technology and energy global economic system — run by people that are unelectable and unaccountable — is an example of such total, un-touchable control.

Government policies have downgraded the place of stewardly agriculture and in the process have eroded its own place as government in society. It has become the balancer of all of the so-called interest groups in society instead of giving guidance and leadership. It plays off producer against consumer; farmer against urban developer; retailer against international aid. This is government by pressure not by principle. It will not be an easy task for government to regain its right-

ful task and then call agriculture back to its task to develop the resources to serve true needs.

We have tended to put the emphasis on rapid development of resources to produce whatever goods will sell. Nutritious food, which ought to be considered basic is taken for granted. In 1960 we spent 21.5% of our income on food. Today that has dropped to 17%. The average hourly wage buys twice as many eggs as it did four years ago.

We may not underestimate the stumbling blocks on the path to justice and stewardship. They are big. And if I may use a metaphor — "mountainous" — which maybe only faith-inspired-action can cast into the sea. At bottom, new life principles will have to be adopted.

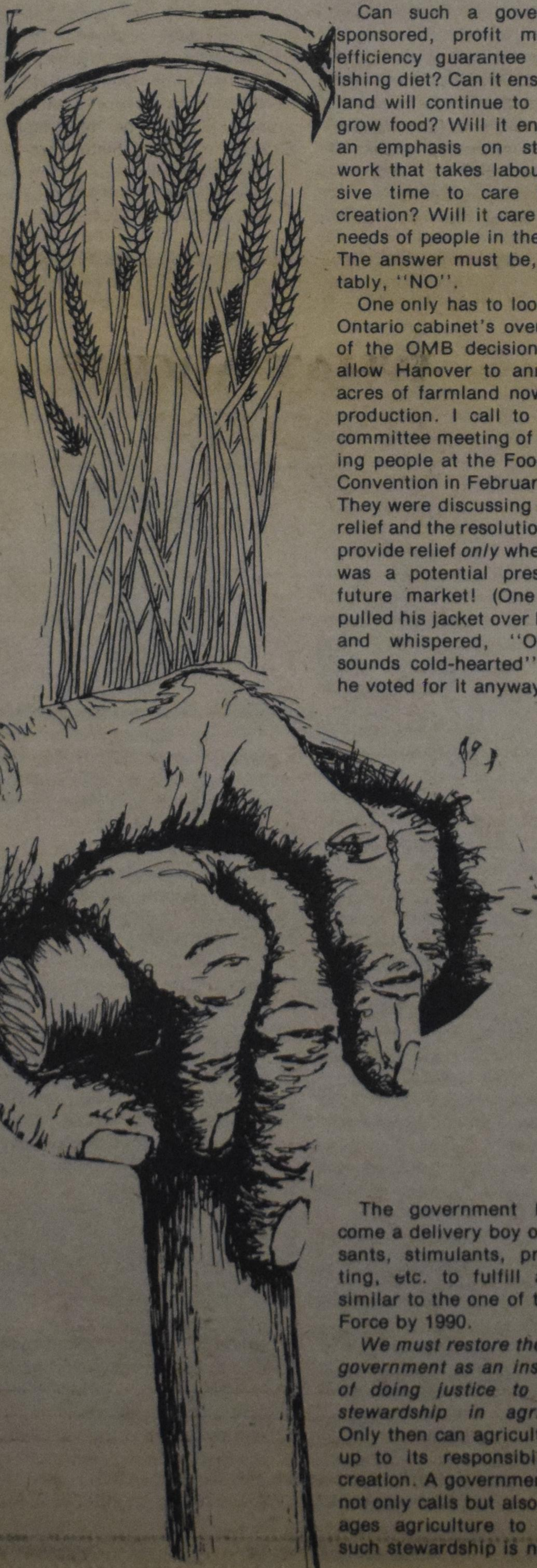
To sum up allow me to say a couple of words about two such principles: stewardship and justice.

Stewardship calls for many dimensions but for now I want to stress 3. a) conservation: this means the care for what has been entrusted to man for the welfare of many, both for this and future generations. Using something for one's own good first of all is in opposition to stewardship. b) avoidance of waste: preventing the senseless loss of possibilities for use by pollution, respecting the long-term capacities, letting replenishing (rest) happen. c) urgency: giving preference to those forms of resource development which are most urgent. Meeting fake needs is not only unjust, it is also uneconomic because part of stewardship is the idea that it must be of service.

These, and other aspects of stewardship, need to be spelled out for agriculture so that it can be clearer what government must call agriculture too. continued on page 12

Such a vision is as close as your November 6, 1978, issue of Time magazine. ("The New U.S. Farmer") It says mass production keeps food costs down, enables one farmer to feed more people than any where else in the world and still, "by carefully calculating their potential profit in a free market, planning their operations around those commutations and reinvesting the profits in more out put, they are acting the way Adam Smith said capitalists should."

We may not entirely be comforted by the fact that the article is about U.S. agriculture. 24 hours before I read this issue of Time, I read parts of the Canadian Agriculture in the Seventies, Report of the Federal Task Force on Agri-



The government has become a delivery boy of depressants, stimulants, price setting, etc. to fulfill a vision similar to the one of the Task Force by 1990.

We must restore the task of government as an instrument of doing justice to enforce stewardship in agriculture. Only then can agriculture live up to its responsibilities in creation. A government which not only calls but also encourages agriculture to develop such stewardship is not viola-



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# A GIFT FOR

"Do you know how many baskets of vegetables we have left to sell?" asked Jim as he walked to the garage with his sister Heather.

"I don't know, I didn't count them", replied Heather. "It took me all afternoon to pick them. There's a lot, but we still have to sort them out".

"Not bad. All this here is worth at least ten dollars", Jim calculated quickly, looking proudly at the shiny green cucumbers and the freshly picked beans and carrots. "If we go to the apartment buildings on Green Street we should get rid of them in no time. People like fresh vegetables and we don't charge them as much as the stores do." "And don't forget, we can still sell tomatoes and corn and mom says she will have lots of cabbages left. Our freezer is filled to the brim", added Heather enthusiastically.

"I bet we'll earn enough money to buy Dad his easy chair by Christmas".

"I doubt it", replied her brother thoughtfully. "Those recliners cost at least a hundred and seventy-five dollars if you want to buy a good one, maybe even more. After we've sold all the vegetables we need at least another fifty dollars."

"So what, I can earn money babysitting for the neighbors", offered Heather.

"Well, I suppose I could go around the neighborhood asking for odd jobs for after school and on Saturdays", decided Jim. "Lots of people want their leaves raked or their fences painted or their garages cleaned out. Maybe we'll get those last fifty dollars after all".



"Of course we will, just wait and see", replied his sister confidently. "Boy, will dad ever be surprised when he comes home from the hospital and sees his chair, bought with our very own money! And did we ever work hard for it! Look at my dirty hands! I didn't know having a garden was so much work. It was fun though, and we were lucky Mom let us sell all those vegetables, but she didn't know either that we would get such an enormous crop this year."

"Of course not", grinned her brother. "It's the first time we have a vegetable garden remember? Dad got so carried away this spring that he planted enough seed to feed five families. I'm surprised he did such a good job. Remember the time he wanted to plant the tulip bulbs upside down?"

"Dad is no farmer, that's for sure", giggled Heather. "I'm glad Mom let us sell the surplus. At first she wanted to give everything away, but when we heard we wanted the money for Dad, she gave in. Do you really think Dad will be home for Christmas, Jim?"

"He should be, maybe even a few weeks before Christmas", Jim reassured his sister. "The doctors said it would take three, or maybe four months before his hip and legs have healed sufficiently to send him home. The accident happened in August, about four weeks ago, and he tells us he already has less pain. An easy reclining chair is just what he needs when he comes home. I bet he'll think twice before he takes another ride with his friends in a small airplane! They were just lucky they all survived that crash." "Mom would say, 'God protected them'", Heather corrected her brother and Jim shrugged his shoulders and muttered, "Of course, I know that".

Several weeks later, when the weather had turned much colder and the trees had shed most of their gorgeous array of scarlet and orange and golden leaves, Jim and Heather went upstairs to their "money drawer" in Jim's bedroom, to count their hard-earned money.

"You look exactly like an old miser, counting all those dollars and quarters and dimes", giggled Heather, but Jim was too busy to think of a smart reply.

"Let me see, that makes seventy-five dollars and eighty-nine cents, and we already have fifty dollars in the bank, so we need fifty or sixty dollars more", he figured out. "Let's go to Mom and see if she can change some quarters and dimes for dollar bills. We have about six weeks left before we have to buy the chair, so if we can earn five dollars a week each we can easily make it."

"We could buy a lot of things for ourselves with that money you know," Heather remarked. "I could buy myself a new pair of skates and a hair dryer".

"A hairdryer, that's sissy stuff, but I wouldn't mind getting a tape recorder and a calculator", admitted Jim.

Mom entered the bedroom and overheard the last part of the conversation. "Nobody has told you kids to buy Dad that chair", she reminded her children gently. "It was your own idea, remember? And Dad doesn't know a thing about it, so if you want to, you can still change your plans."

Jim and Heather looked at each other and then at Mom, and it was Heather who replied firmly, "No way, Dad should have something special after all he went through. Just think, he could have been killed."

"I also want Dad to have that chair", added Jim, and Mom looked proudly at her two determined children. There were days that they did little else but argue and bicker, but when it came to the important things in life they acted like a real brother and sister.

"You'd better put that money in the bank kids", she advised. "I'd like you both to go to the Cooks for a minute, on your way to the bank. I have some cabbages left for them." A few minutes later brother and sister left on their bikes with the cabbages and a heavy wallet in Jim's carrier. Going to the Cooks was fun. Mr. Cook had retired last year and they had no children or grandchildren. Jim and Heather had "adopted" them as grandparents and the two elderly people were always delighted when the children dropped in. Mr. Cook had shown Jim how to play chess and Mrs. Cook had patiently taught Heather how to crochet. Heather never had much patience at home to sit down and make things with her hands, but somehow it was different here.

The canary would sing at the top of its voice, the cat would purr under the table and the dog would beg for a cookie, and before Heather realized it she would be asking for a crochet needle. Mom and Dad loved it, too, when the Cooks came to visit.

"They're like a dear uncle and aunt to me", Mom would often say.

"Come in", laughed Mr. Cook when he saw Heather and Jim on his driveway. "I was just covering my rose bushes with straw. We're supposed to get heavy frost tonight. Go into the house and have some hot chocolate".

"We really shouldn't," protested Jim after he had handed over the cabbages. "We have to go to the bank yet".

"Oh, let's go in for just a few minutes. Come on, Jim", called Heather, who was already at the back door, and Jim didn't need any further prodding.

The bank was open till six on Fridays and it was only four-thirty now. A few minutes later everybody enjoyed the aroma of piping hot chocolate milk with marshmallows and Mr. Cook and Jim started another chess game, while Mrs. Cook showed Heather a new pattern for a cushion.

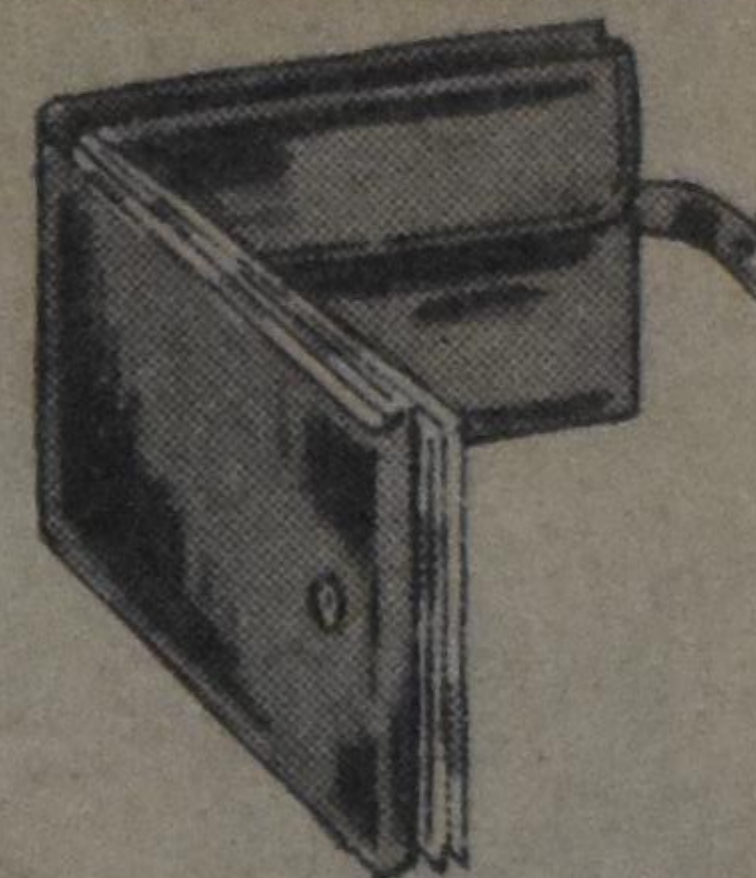
"We already have most of the money for Dad's chair", Heather told Mrs. Cook happily, and then she suddenly cried, "Oh Jim, you didn't leave your wallet outside in your carrier, did you?"

"Oh boy, I guess I did!" Jim yelled as he yanked the kitchen door open and ran around the house to the front gate where he had left his bike.

"It's gone!" he cried a minute later as Heather and the two old people caught up with him. "Look, no wallet!"

"Oh no!" moaned Heather and then Mr. Cook pointed to a boy who was about a block away from their home and who was running as fast as his legs could carry him.

"That's Pete!" cried Jim. "Wait till I get him, he's taken my wallet!"



"You don't have any proof!" cried Mr. Cook, but Jim had already taken off on his bike and disappeared around the corner.

"Oh, I bet Pete took it, he always steals things from other kids in school!" cried Heather. "He's already been expelled twice for a week, but he doesn't care. We've also heard that he was caught shoplifting. He's a real mean kid!"

"You don't have any proof Heather", Mrs. Cook reminded Heather again gently. "Come on girl, you're shivering, wait till your brother gets back, then we'll know more. Let's go inside now".

But when Jim came back a while later the Cooks had two pretty upset children in their living room.

"I'm sure he has it!" cried Jim, shaking with fury. "I asked him point blank, but he told me I was crazy. I grabbed him and tried to get my hand into his coat pocket, it was simply bulging! But he kicked me and got away. He's stronger than me. I'm going to phone the police!"

"Let's ask your Mom first", said Mr. Cook soothingly.

"Just because Pete has stolen before does not mean he has also stolen your wallet. You can't prove anything to the police unless you have seen it with your own eyes and had some witnesses".

"Seventy-five dollars gone", sobbed Heather. "Now we'll never get Dad his chair".

Jim also fought hard to keep back his tears. "I forgot all about my wallet", he defended himself weakly. "We did not plan to come in, we just wanted to drop off the cabbages."

"Don't blame yourself", Mrs. Cook consoled Jim. "You kids can earn some more money, starting tomorrow. I have to bake six dozen cookies and some cakes for the church bazaar, and you can help me Heather."

"And I need some help with the storm windows. They still have to be cleaned and you can help me Jim", added Mr. Cook.

"Let's go home and tell Mom!", sighed Jim and a little later they repeated the whole story to their mother.

"I'm as disappointed as you kids are", admitted Mom. "You've both worked so hard all summer. You'll have to get Dad another, less expensive gift and Dad won't mind at all, I'm sure of that. It's the love you both put into that gift that counts the most. But I also agree with the Cooks that you don't have any proof that Pete stole the wallet. Just because he was running and has a bad reputation doesn't mean that he did it this time. Anybody passing the Cook's house could have taken it."

That night neither Heather nor Jim slept soundly, and it was already past midnight when Jim decided he needed a snack.

On tippy-toes he made his way to the kitchen and a glass of milk and some cheese and crackers took care of the empty feeling in his stomach. But now he was more awake than ever. He might as well read some comic books. No sense going back to bed yet. Suddenly he heard some scratchy noises outside in the breezeway, and then a loud bang as if a rake or a broom fell on the cement.

Quickly he opened the front door, and yes, just as he thought! A squirrel had climbed on the garbage can and had knocked over the rake.

"You should be asleep by now", Jim addressed the beady-eyed little creature, which looked at him curiously before taking off with a crust of bread in its mouth. But what was that on the front porch? Jim grabbed the dark, leathery object and he



# DAD

A Christmas story for older children by Berta Hosmar



couldn't believe his eyes! His wallet, but it was flat and empty!

He examined his lost possession feverishly, held it upside-down, shook it, but all that fell out was a slip of paper with two words written on it. Jim blinked and read the words again, and all of a sudden an intense feeling of hatred welled up inside him. The two words said: "Ha, Ha!" Now he knew for sure that Pete was the thief. His wallet had held no nametag or any other form of identification. It was an old wallet which he did not use anymore. How could the thief know it belonged to him? Only Pete knew his wallet had been stolen, and the Cooks and his own family. They hadn't told anybody else yet. And by returning the empty wallet Pete had given himself away! That dirty thief! He had everything he could ask for, he even bragged in school that he owned his own T.V. set! No need for him to steal somebody else's money. Jim ran upstairs, and when Mom and Heather were finally wide awake they both had to agree that now they had proof.

"I think I'll go and see him myself, after school tomorrow", decided Mom. But when she returned the next day the two children could read in her face that the visit had been unsuccessful.

"I felt sorry for Pete", Mom concluded her story. "His Dad is a travelling salesman and is away for weeks at a time. His mother works a steady afternoon shift as a waitress and Pete was home all alone. Apparently he's alone most of the time. He's an only child. He kept denying he had the money but I could tell he was lying. I told him the money was for your Dad, and I even went to the restaurant where his mother works. But she told me pointblank, 'That kid is always in trouble, there's nothing I can do about it'. She didn't seem to care all that much and I wonder if Pete steals because he wants attention from his parents? Sometimes that happens, you know".

"So what. That doesn't give him the right to steal our money!" Jim exploded. "Wait till I get even with that guy!"

"Yes Mom, he's mean. He's always pestering the younger kids, nobody likes him", Heather added and Mom realized her children needed some time to digest their loss. "How would you like me to pay half, so you can still get that chair?" she suggested, but neither Jim nor Heather thought that was a good idea.

"It has to be our gift", explained Heather and Jim agreed.

The next few weeks were busy ones. Several of mom and dad's friends had heard by now about the lost money, and all of a sudden they had a lot of chores to do, and nobody to do it for them but Heather and Jim.

"I'm getting blisters from scraping the paint off that table in Mrs. Baker's playroom", announced Heather cheerfully. "But I'm going to get ten dollars when I'm finished".

"I should have another eight dollars by Friday, I've almost finished cleaning their garage", her brother told her, but in spite of all the money they were earning, Jim wasn't his own, happy self. Deep inside him real dark hate towards Pete was smouldering and every time he saw Pete at school that hate would flare up anew. Why should that kid get away with his dishonesty? What had he done with their money? The fact that there was nothing Jim could do to make Pete give it back was more than Jim could stomach.

Heather seemed to have accepted the fact and it did not seem to bother her anymore. That kid was too busy earning money and looking in catalogues trying to find something to buy for Dad, now that the chair had become an impossibility. But Jim could not forget that easily and he had a hard time hiding his unhappiness from his father when he went to visit. Dad did not know anything about the stolen money. But Mom noticed that Jim was still brooding and that he became easily upset and angry after the incident of the stolen money. She knew that Jim was much more sensitive than happy-go-lucky Heather, and that it was much harder for Jim to live with injustice and cruelty.

"It'll soon be Christmas", she said one night as she sat down on Jim's bed to tuck him in for the night. "So what?" replied Jim, and Mom shook her head. She could tell Jim was not in the mood for a

"sermon". But she had to talk to him.

"You're still very angry with Pete, aren't you Jim?" she began. "I can understand that. It's very hard to forgive him, especially because he does not seem to be the least bit sorry".

"Yes, and why did he have to write that mean note, and put that in my wallet? Was stealing that money not enough? No, he had to rub it in!" Jim burst out, and mom let him talk for a few minutes. But then she tried again.

"You are forgetting one thing Jim," she told her son. "You think that Pete is happy, but he can't be. People who do things like Pete did, aren't really happy inside at all. They may think they are, but by hurting others, they are hurting themselves the most. It's not fair what Pete did, and you can't forgive him, because he hurt you too much. I can understand that. And yet, if you really want to forgive him, you can, if you ask God to help you. It was not fair either that Jesus had to die for the sins of others, was it? And He will help you to forgive Pete."

"I don't even want to forgive him!" answered Jim, and Mom smiled. At least Jim was honest.

"There will be times when you can't stand the sight of Pete", she admitted. "But don't forget Jim, that's Satan who tries to make you hate over and over again. Just pray, Jim, and the wound will heal much faster than by giving in to your anger. We can't have peace on earth, if we don't have peace in our own hearts".

Mom left and Jim was tossing and turning in his bed. In his heart he knew Mom was right, but had anybody ever played such a dirty trick on her?

The next morning when Mom checked the mail she picked up a letter and handed it to Jim. "For you kids, from the Cooks".

"Let me see!" cried Heather as she tried to snatch the letter from her brother, but Jim pushed her aside and ripped the envelope open. A cheque fell out, with a note attached to it. "Dear Heather and Jim", it read. "Please do us a favour. We have felt so badly about the stolen money. We feel it's also a bit our own fault, since we invited you kids to come inside. We persuaded you both to stay, although Jim protested at first. It all happened on our property. We would be very disappointed if you would refuse to accept these seventy-five dollars. Please buy your dad that chair. Love, the Cooks".

"Yippeee!" exclaimed

Heather with sparkling eyes, and Mom smiled, "you can't refuse this gift. What do you say, Jim? Isn't that wonderful?"

"I guess it's nice", stuttered Jim, who felt very confused all of a sudden. So Dad would get his chair after all! Great! But it still did not alter the fact that Pete was a mean thief who had gotten away again with stealing.

A few days later, during math, Jim asked to be excused. He had been coughing for most of the morning, and he needed a drink of water. As he passed the principal's office the door opened and a police officer stepped outside, accompanied by Pete.



Jim couldn't believe his eyes. For a moment the two boys' eyes met and Jim noticed that Pete looked real scared. He saw Pete following the policeman to his car and together they left. During recess the schoolyard was buzzing with rumors. Pete had been called out of his classroom and several children had seen the police cruiser.

Pete was not back in school the next day and a few days later the principal told the students that Pete would not be back, at least not for a while, and that he was going to live with an uncle and aunt on a farm in another town.

"I'm telling you this to stop rumors that Pete is in jail", the principal continued. "Pete was caught shoplifting again and his parents and the probation officer feel it's better for Pete to be in a different environment. There are lots of chores to be done on a farm, and we hope this will help Pete. He won't have much time to get into trouble".

Jim felt tremendously relieved. At least he did not have to look at that kid anymore. The following days were busy ones. Dad would be coming home soon and the Christmas tree had to be decorated yet. Together they bought Dad's chair and put it in the living room covering it with a sheet. Heather pinned a giant red bow to the sheet and Jim made the card. Heather and Jim just loved this time of the year, and especially now,

because Dad was finally coming home. Mom was humming, "Peace on earth, goodwill to men", as she was baking another batch of cookies, and all of a sudden Jim's thoughts turned to Pete again. Would he come home for Christmas? Well, it served him right that he had been caught and had been sent away. If only he had admitted he had taken their money and had said he was sorry, it would have been easier to forgive him.

But he didn't care at all what he had done to him, and to his sister, so it was about time he got punished for being so mean.

But then Jim remembered the fear he had read in Pete's eyes that morning in school when he had been taken away. And he remembered what Mom had said about Pete being alone so much, and his Dad being away all the time. Jim's Dad had been away for four months now and things just weren't the same around the house.

All of a sudden Jim didn't seem to hate Pete so much anymore. Compared to Pete's life, his own life was much happier. He had a sister who was a nuisance at times, but could be fun too. And his parents really cared about him, while Pete's parents were hardly ever home when Pete was home. How boring! And now he couldn't even live at home anymore. Thinking about all this made Jim realize that Pete was really to be pitied, and all of a sudden Jim felt warm and happy inside.

Mom had said that it wasn't easy to be a Christian for Satan would always try to make you sin again. Jim understood that much better now. Hating somebody as intensely as he had hated Pete only made you feel miserable inside. It seemed that a heavy load had been lifted off Jim's shoulders. He would follow mom's advice and pray that God would help him so he wouldn't start hating Pete all over again.

"Come on Heather, you slowpoke, let's get this tree finished", he called and when he started to untangle the lights he heard himself humming along with Mom, "Peace on earth, goodwill to men".





## Should the government keep its hands off agriculture?

continued from page 9

### Justice

The government's task indeed is justice. It is a justice that must be independent of narrow self-interest. Each idol will define justice in its image:

- The Marxist says everything belongs to the people;
- The totalitarian country claims everything for the state;
- The capitalist wants as much as possible hoping some will filter down;
- The socialist wants everyone to have an equal share;
- The nationalist claims that national survival is to rule supreme;

There are three elements to

### justice

a) The government has the responsibility to accept its calling so that it has an independence to do justice. Secondly, justice is to be found with those who are *entitled* to receive justice regardless of race, creed colour, etc. We do not operate on a merit-principle, only the deserving get justice. b) Justice is not a matter of giving money or power in the first place. It is a matter of guaranteeing a restoration to a full life and ensuring protection of such. We need to not only vaguely protect farmers but ensure their continued stew-

ardly existence. c) Justice is oriented to having people, institutions, and resources open to the needs of the neighbour. It is not a matter *first of all* of guaranteeing my private property but of helping society to discover ways of opening itself to the rightful claims of their fellow man both within its borders and in the world.

So, when we say that the government is called to do justice by enforcing stewardship in agriculture, that affects *what* is produced, *by whom* it is produced, *for whom* it is produced, *why* it is produced, and *how* it is pro-

duced.

What is needed is not *more* or *less* regulation, but *different* regulation. What is needed is not some minor adjustments in our present approach to agriculture. We may find it difficult to ask the government to enforce stewardship, because that might mean we have to change our practices. Those who do try to act stewardly will be relieved because they will get some of the protection they will need in order to truly open up their farms.

But we may not wait for government. The government will continue in its present role

of delivery boy because few people within agriculture really seem to call for stewardship. They are too busy surviving or benefiting.

The ball is in our court. You will have to spell out what stewardly farming concretely would mean and look like so that people understand by saying, "I see what you mean" and then I also how government is essential to agriculture's stewardly survival. This may mean that we will have to lose ourselves so that we can find our lives in God's way of doing agriculture. That is the joyful price we may pay.

# Season's Greetings

May all our relatives and friends have a blessed Christmas and a happy New Year.

Mr. & Mrs. A. Bezuyen Sr., 208 Lakeshore Rd., St. Catharines, Ont. L2M 1R4.

Aan familie, vrienden en bekenden wensen wij een gezegend Kerstfeest en 's Heren zegen voor het nieuwe jaar. Mr. en Mrs. R. Boelens, 11 Graber Pl., Kitchener, Ont. N2A 1G7.

Wij wensen aan familie en vrienden gezellige Kerstdagen en een gezegend Nieuwjaar. Mr. & Mrs. K. Boonstra, Maranatha Home, 3260 New St., Apt. 318, Burlington, Ont. L7N 3L4.

Mr. and Mrs. A. de Beer Sr. wish all their children, grandchildren, friends and neighbours a blessed Christmas and a happy New Year. 18 Kingsmere Crescent, Brampton, Ont.

Wij wensen al onze familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar. Mrs. C. De Bruyn en familie, Grimsby, Ont.

Voor de kerstdagen en 't komende Nieuwjaar Gods onmisbare zegen toegewenst aan familie, vrienden en kennissen. Mrs. Tj. Ellens-van Kalsbeek, 1466 Exmouth St., Sarnia, Ont. N7S 3X9.

Aan familie en vrienden toegewenst een gezegend Kerstfeest, en evenzo dat God u zijn rijke zegeningen mag schenken voor het nieuwe jaar 1979. Rienk & Patsy Feddema, R.R. #5, Strathroy, Ont.

Mike en Anna Fennema wensen familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar toe. R.R. #1, Troy, Ont.

Een hartelijke Kerstwens wordt gezonden aan alle vrienden en bekenden, nabij en veraf door Hilda en Jan Gerritsen, 2 White St., Apt. 202, St. Catharines, Ont. L2M 1Z2.

Mr. en Mrs. A.J. Haagsma wensen al de familie, vrienden en bekenden een gezegend Kerstfeest en een voorspoedig Nieuwjaar toe. R.R. #1, Salford, Ont.

Our warm wishes to all our relatives and friends for a blessed Christmas and a happy 1979. Mr. & Mrs. C. Hagen, 607 West 5th St., Hamilton, Ont.

Aan al onze familie, vrienden en bekenden een gezegend Kerstfeest toegewenst en een voorspoedig en gelukkig Nieuwjaar. Mr. en Mrs. P. Hamstra, 169 Caradoc St., Strathroy, Ont.

We wish all our relatives and friends a blessed Christmas and may the Lord give you all a blessed New Year. Gerrit en Jannie Hultink, R.R. #1, St. Catharines.

Mrs. R. Kiers, Sunset Home, St. Catharines, wenst alle familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.

Mrs. Gertrude Knight wishes all her relatives and friends a blessed Christmas and God's guidance in 1978. 764 Welland Ave., Fenwick, Ont.

To all our acquaintances and friends: May the Lord surround you with his love and care. Warm Christmas greetings and best wishes for the New Year. Simon and Bep Kort, Grimsby.

Herman and Grace Louter and family like to wish all their relatives and friends a blessed Christmas and a happy New Year. Irvine Rd. N., R.R. #5, St. Catharines L2R 6P8.

We wish all our children, grandchildren, brothers, sisters, family and friends a blessed Christmas and a real blessing in the New Year. Teun and Hennie Marissen, Aylmer, Ont.

Wij wensen al onze familie, vrienden en bekenden van ver en nabij, een gezegend Kerst en een gelukkig Nieuwjaar en Gods zegen. Mr. & Mrs. H. Middel, R.R. #3, Port Colborne, Ont. L3K 5V5.

Gezegende Kerst en een gelukkig Nieuwjaar toegewenst aan familie, vrienden en bekenden.

Mr. & Mrs. T. Miedema, 90 Lakeport Rd., St. Catharines, Ont.

Mrs. Anne Nieboer is wishing all her children, grandchildren, relatives and friends a blessed Christmas and also God's blessing in the New Year to come. 1024 Church St., Fenwick, Ont.

May the presence of the Saviour, the Prince of Peace and Light, richly bless your Christmas, and make the New Year bright! This is our wish and prayer for you all.

Eise & Rens Odolphy, 1199 Pontiac Dr., Sarnia, N7S 3B2. Due to the illness of Rens it is not possible to send all our friends and relatives a letter or card, but we remember you and thank you all for your cards and tokens of love at this time. We need them so very much and they are a real source of strength and blessing to us.

Wishing all our relatives and friends a blessed Christmas and a happy New Year. The Rekman family, 1172 Carr St., Sarnia, Ont.

We wish all our children, grandchildren, relatives and friends, the joys and blessings at Christmas and God's guidance throughout 1979. Henry and Lammie Rumph, R.R. #1, Grimsby, Ont.

Gezegende Kerstdagen en een voorspoedig 1979 toegewenst aan al onze vrienden en bekenden. Mr. & Mrs. J. Snijder, 62 Wellington St. W., Brampton, Ont.

Mr. & Mrs. A. Straatsma Sr. wensen familie, vrienden en kennissen een gezegend Kerstfeest toe en gelukkig Nieuwjaar en Gods zegen. 1 Edgemont Dr., Brampton, Ont.

Mrs. Jessie Talsma and her family of Brampton, Ont. like to wish their relatives and friends across the country a blessed Christmas and God's guidance throughout 1979. 84A Elisabeth St. S., Brampton, L6Y 1R1.

Mr. and Mrs. John Siderius-Laanstra wensen familie, vrienden en bekenden een gezegend Kerstfeest en gelukkig Nieuwjaar.

Gezegende Kerstdagen en Gods zegen toegewenst in het komende jaar aan familie, vrienden en bekenden door Mr. en Mrs. G. Vander Leek, 2 White St., Apt. 315, St. Catharines, Ont.

Wij wensen al onze familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar. Mr. & Mrs. Wm. Vanderlinde, 1371 La Salle Rd., R.R. #4, Sarnia, Ont. N7T 7H5.

Albert and Ina Vander Ploeg and children wish all their relatives and friends a blessed Christmas and a happy New Year.

To our family and friends, a blessed Christmas and New Year. H. and A. Vanderzwaag, 15 Leland St., Hamilton, Ont. G8S 2Z8.

Rev. and Mrs. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, Florida, 33561, wish all their relatives, friends and acquaintances a blessed Christmas and a happy New Year.

We wish all our relatives and friends a blessed Christmas and a happy New Year. Mr. & Mrs. G. Van Marrum Mr. & Mrs. H. Van Marrum Tommy & Theresa R.R. #3, Wellandport, Ont.

We wish all our family and friends a happy Christmas and the Lord's blessing for 1979. Mr. & Mrs. Henry Van Rooyen and family, R.R. #1, Beamsville, Ont.

We wish all our relatives and friends a blessed Christmas and a happy New Year. Cor Van Soelen and family, R.R. #2, St. Ann's, Ont.

John and Mary Van Staalduinen wish all their friends, relatives and acquaintances a blessed Christmas and also a prosperous 1979. 66 Canterbury Ave., Stoney Creek, L8G 3S6.

May the peace of Christmas be with you all and may the Lord grant you a prosperous 1979. Mr. & Mrs. P. Veenstra, 53 Ghent St., St. Catharines, Ont. L2N 2C8.



## Genade

Wat is genade? Toen ik aan de Vrije Universiteit studeerde leerden we bij het vak dogmatiek de volgende definitie van het gereformeerde genadebegrip: Genade is de ongehouden, onverplichte, onverschuldigde goedheid Gods. Er werd rekening mee gehouden dat niet alleen aan God, maar ook aan mensen genade wordt toegeschreven.

Op grond van de Schrift moet worden aangenomen dat God zijn genade ook bewijst aan onzondige schepselen: aan de mens in de staat der rechtheid (paradijsgenade), aan de mens Jezus Christus, en aan de uitverkoren engelen. Aan alle uitverkoren mensen valt de genade ten deel, welke hun van de schuld en alle gevolgen daarvan ontheft. Boven deze schuldvergevende genade geeft God ook nog genade die speciaal voor hen bestemd is. De Goddelijke genade aan uitverkorenen is onwederstandelijk en onverliesbaar. Alle genade Gods waarvan de Schrift woordelijk en zakelijk melding maakt, kan worden omschreven als onverschuldigde goedheid Gods.

De genade die aan de uitverkorenen wordt bewezen wordt gewoonlijk particuliere genade genoemd en de vergeving der zonden is er inbegrepen.

In het leven van Luther heeft deze schuldvergevende genade, de vergeving der zonden, een diepingrijpende betekenis gehad. Hij was in 1506 in het klooster te Erfurt. Hij was geen luie monnik. Hij studeerde hard. In een grove pijn gehuld liep hij barrevoets door de straten, schrobde de gangen van het klooster en werkte als een arme knecht. In zijn kleine cel zei hij honderden gebeden op. Eindeloos zat hij daar in de eenzaamheid te bidden, zo lang tot hij in slaap viel. Wanneer hij dan wakker schrok nam hij een karwats, maakte zijn rug bloot, en geselde zich tot het bloed langs zijn rug liep. Soms vastte hij dagen lang. Hij wilde vroom worden, al vromer en op die manier zich van de schuld der zonde bevrijden.

Eens had Luther zichzelf zo hard geslagen dat hij bewusteloos op de vloer van zijn cel lag. Zo vond hem een oude kloosterbroeder. Hij waste Maartens bloedende rug, legde hem op zijn bed en paste op hem. Broeder Maarten, zei hij zacht, ik geloof de vergeving der zonden! En Luther, diep getroffen, herhaalde bij zichzelf: ik geloof de vergeving der zonden. De oude monnik voegde er bij: je moet niet slechts geloven dat aan David of aan Petrus de zonden vergeven zijn, dat geloven de duivelen ook. Maar God wil dat wij geloven dat ze aan onszelf vergeven zijn. Zoals de heilige Bernard in een preek zegt: "het getuigenis dat de Heilige Geest in ons hart geeft, is dit: uw zonden zijn u vergeven."

Luther had geprobeerd zover te kunnen komen dat hij kon zeggen: ik verdien de vergeving der zonden. Maar die oude kloosterbroeder plaatste er de belijdenis tegenover: ik geloof de vergeving der zonden. Door die woorden begon het licht wat te dagen in Luther's ziel. Het duurde nog wel een paar jaar voordat het volle licht op ging, en hij Gods ongehouden, onverplichte, onverschuldigde goedheid, Zijn schuldvergevende genade als een grote gave van God ontving.

Het is die genade die we allen nodig hebben. Ze moet ons geschonken worden door God en soms ook door mensen. Als mensen ons vergeven, dat is veel, als God het doet, dat is alles!

Iemand zat naast een jongeman in de trein. Die jongeman was nogal wat zenuwachtig, onrustig. Omdat de treinreis lang duurde begonnen ze met elkaar te praten. En de jongeman vertelde dat hij juist uit de gevangenis was ontslagen. Door zijn misdaad had hij schande gebracht over zijn familie. Zijn ouders schenen hem ook te hebben vergeten. Ze schreven hem slechts af en toe en een hele tijd had hij niets meer van hen gehoord. Hij hoopte echter dat zij hem weer in genade zouden aannemen, dat ze hem vergeven hadden, en als zoon een plaats zouden geven in hun gezin.

Om het gemakkelijk voor hen te maken had hij hen een brief geschreven voor hij werd vrijgelaten met het verzoek om een teken te geven als de trein de boerderij passeerde. Als ze hem in genade weer aannamen moesten ze een wit lint bevestigen aan de appelboom die bij de spoorlijn stond. Als ze hem niet terug wilden hebben, moesten ze niets doen en dan zou hij in de trein blijven en verder gaan, en nooit terugkomen.

Toen de trein het dorp naderde probeerde de jongeman uit het raam te kijken, maar hij was te zenuwachtig. Zijn reisgenoot trok hem echter naar het raam, en zei: daar is het, de hele boom is vol met witte linten! Hij hilde van blijdschap. Zijn ouders hadden hem vergeven. Hij was weer in genade aangenomen. Hij kon nu een nieuw leven beginnen.

Het is goed om te ervaren wat genade is. We kunnen er ook niet zonder. Wij hebben allen die onverschuldigde goedheid Gods nodig, maar vooral ook Zijn schuldvergevende genade.

J. VanHarmelen

## Hoe de eerste immigranten leefden



Er verscheen een nieuw boek over de emigratie uit Holland naar Amerika tussen 1847 en 1920. Het is geschreven door Herbert J. Brinks van Calvin College en het is getiteld "Schrijf spoedig terug", uitgegeven door Boekencentrum B.V. 's Gravenhage, verkrijgbaar van de Calvin College Bookstore. Een gedeelte uit het Voorwoord geven we hier weer:

Het is algemeen bekend dat praktisch iedereen in Noord-Amerika van buitenlandse afkomst is. Ze stichtten gedurende de zeventiende eeuw handelsnederzettingen zoals Nieuw-Amsterdam en Boston aan de randen van het Continent. Nederlanders hebben na

Hudson's verkenningstochten in 1609 voortdurend betrekkingen onderhouden met Noord-Amerika.

De eerste belangrijke emigratie, geleid door de dominees A.C. van Raalte, H.P. Scholte en C. van der Meulen, kwam pas tot stand nadat er zorgvuldige plannen waren opgesteld.

In 1846, het jaar waarin A.C. van Raalte een groep emigranten van Arnhem naar Michigan bracht, bedroeg het totale aantal emigranten uit Nederland tweeduizend. Toen de verslagen van degenen, die van Raalte, Scholte en anderen gevolgd waren, Nederland bereikten, begon men in grotere aantallen te emigreren

en tussen 1881 en 1890 werd er een hoogtepunt bereikt van 53.701.

Verhalen over ontbering, slagen of teleurstelling zijn er te over. Maar in de laatste jaren zijn veel Amerikanen van de derde en vierde generatie opnieuw geïnteresseerd geraakt in de bijzonderheden van de immigratie belevenis.

Dit boek tracht enige wezenlijke achtergrond te verschaffen bij de brieven, terwijl het de immigranten voor zichzelf laat spreken. Zodoende wordt de omvang van dit boek bepaald door het beschikbaar zijn van correspondentie van immigranten.

## PERSOVERZICHT

door Carl D. Tuyt

- Ed Schreyer, de voormalige New Democratic premier van Manitoba wordt Canada's Gouverneur Generaal. Een publiek opinie onderzoek bracht aan het licht dat de Progressieve Conservatieven een meerderheid in populariteit hadden. Volgens het onderzoek zou 45 procent van de bevolking P.C. gestemd hebben in de afgelopen maand. De olieprijs in ons land zal verhoogd worden in juli 1979, en dat is natuurlijk na de verkiezingen.
- De Parti Quebecois heeft weer water in de wijn van de onafhankelijkheid gedaan. Het blijkt nu toch wel dat Levesque de teugels van zijn partij goed in handen heeft. De oppositie van de radicalen werd netjes onderdrukt tijdens de congresvergadering van de P.Q.
- De fractievoorzitter van de P.C. heeft gezegd dat in geval zijn partij de volgende regering zou vormen hij een Westelijk hoofdkwartier wil vestigen in Jasper, Alberta.
- Er zijn diplomatieke acties aan de gang om de onderhandelingen tussen Egypte en Israël te hervatten. Israël's voormalige premier, Golda Meir, heeft de dag van de vrede niet mogen zien. Zij stierf op tachtigjarige leeftijd in Jeruzalem.
- In China is de anti Mao stemming weer wat afgekoeld. Er zijn ook berichten over enige toenadering tussen China en Amerika.
- Roemenie's president Nicolae Ceaucescu heeft weer een saldo naar Moskou afgevoerd. Voor de zesde keer in een week verklaarde hij de onafhankelijkheid van zijn land.

- In Teheran spande het van de week. Anti-Sjah demonstraties vonden plaats in de hoofdstad, maar tegen alle verwachtingen in verliepen de demonstraties nogal vredig.
- West Duitsland, België en Nederland werken samen in de aanbouw van een hyper modern atoom-energie verwekkende fabriek. Helaas, iemand had alle tekeningen en ontwerpen voor het hele project verloren, compleet met een gedetailleerde beschrijving van het veiligheidssysteem. Gelukkig vonden twee schooljongens het hele geval op een straathoek in Essen, West Duitsland.
- Er is nog een andere vlieze zaak die veel aandacht vraagt in de wereldpers. Een lid van het Engelse parlement staat terecht, beschuldigd van een komplot om zijn "vriendje" te willen vermoorden.
- In Zuid Afrika kwam de regering onder druk. De voormalige premier en nu president Vorster werd hevig bekritiseerd over een aan het licht gekomen geheim fonds dat gebruikt werd om gunstige persberichten voor Zuid Afrika te verzekeren.
- De Paus is van plan om in januari Mexico te bezoeken om daar het congres van Zuid Amerikaanse bisschoppen bij te wonen.
- Een dame in Californie heeft het klaargespeeld om sinds februari 1971 een bedrag van \$250.000 in bijstand te incasseren. Ze werkte met tien namen en zeventig papieren kinderen.



# de levens geschiedenis van **Pieter Vermeulen**

Gemeente Velsen ©

door **Gé Verhoog**

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Heeft men ooit kunnen denken, dat het kanaal zoveel consequenties zou hebben? Men heeft reeds een telegraaf en een olie-gasfabriek voor de straatverlichting moeten plaatsen, want het duister in de avond werd te lastig.

Enigszins meewarig ziet hij het grote gebouw "Willem Barendsz" oprijzen tussen de schaarse woningen: men verwacht gasten uit buiten- en binnenland, maar dit verwacht Amsterdam nu juist niet en zal zich geducht verzetten. Geen ligplaats in IJmuiden, is de wens van de machtige stad, de schepen moeten meteen door naar de hoofdstad. Amsterdam heeft niet zoveel geld uitgegeven om IJmuiden groot te maken.

De heer Zurmühlen ziet de opgebolde zeilen van de schepen die naar zee varen; altijd een boeiend gezicht. Ze wiegelen op de korte golfslag, de lading is gelost en nieuwe lading zal hen weer doen terugkeren. De stoomboten varen ook als lichte zwanen door de buitenhaven tussen de pieren door naar zee - allen schepen die hun lading hebben afgeleverd.

"Eigenlijk jammer," peinst hij, "zoveel ruimte, zoveel boten die leeg varen, terwijl er zoveel vervoerd kan worden; dit is feitelijk niet anders dan verlies."

Het is hem bekend dat men de lege scheepsruimte met zand vult omdat de schepen anders te licht zijn; starend naar de uitvarende en binnenkomende schepen vlecht zich een idee in zijn hoofd: men stort zand in de boten, zand om het schip in evenwicht te houden en geen ander doel, terwijl het geen cent in het laadje brengt... Hij ziet in de geest voor zich: volgeladen schepen varen naar Amsterdam, lossen daar en varen leeg terug naar hun land van afkomst, mijlen ver. Zand, als nutteloze ballast gaat mee terug - ballast! Met wijddopen ogen ziet hij rond: zand is hier overvloedig, hier is te veel zand, als hij eens....

Een maatschappij, een concessie aanvragen, boten gaan ballasten met zand dat men bestelt en koopt, nergens kan men goedkoper zand vervoeren dan hier in IJmuiden - daar kan het gebeuren voor het uitvaren. Ruimte voor een bedrijf in overvloed, weersomstandigheden van weinig invloed; wellicht aan de overzijde van het kanaal, de noordzijde voor het bedrijf, dicht bij de sluis en de zee, wat wil men nog meer? Amsterdam wil zand hebben, de drassige grond schreeuwt om zand voor de dijken en wegen. Voorts het dempen van sloten en vaarten; wat een mogelijkheden! Niet meer het zand in de schepen om in zee te storten of ergens achteloos weg te scheppen, nee, zand verkopen en vervoeren met winst - Hij duizelt even bij het ontdekken van een toekomst, van een verzekerde toekomst: een nieuw bedrijf. Holland zal blijven bouwen en er moeten wegen komen inplaats van de modderpoelen of wegen met bulten en kuilen. Wat zei de Romein Fibullus eens: Zegenen zal u de boer, als hij laat uit de grote stad komt en zonder ietsel thuisgekomen is.

Teruglopend naar zijn kantoor, kan de heer Zurmühlen nauwelijks beseffen dat zijn idee zal uitgroeien tot een wijsd bedrijf, dat aan tallozen op de Heide een nieuw en goed werkterrein zal geven. "Ik werk bij de 'Ballast', werd een vertrouwde term.

Het blijft een grote moeite voor de familie van de meester als de Heide bezocht wordt. Er zijn geen gebaande wegen, de diepe karresporen bieden wel hulp, maar als het heeft geregend kan men met recht over modderbaden spreken. Over water is IJmuiden beter te bereiken dan over land, zelfs de straatweg van IJmuiden naar Velsen, die langs

het kanaal loopt vanaf de sluis tot aan de Heide, is niet bestraat. Met veel moeite lukt het deze weg begaanbaar te maken met klinkers, en begin April, als burgemeester Enschede zijn vijftienvig jarig ambtsjubileum viert, wat meteen zijn afscheid is, rijdt de stoet met de burgemeester aan het hoofd, over de IJmuidersstraatweg.

"Dat moet overal gebeuren," zeggen de toeschouwers aan de kant van de weg, "waarom bestraat de gemeente niet alle wegen?"

Een voortvarende onderneming bedenkt een omnibusdienst over de straatweg: hij is in het bezit van een goed trekpaard en scharrelt een oude tramwagen op, wat samengevoegd 'de omnibusdienst' genoemd wordt. Twaalf passagiers kunnen meerijden; er wordt alleen gereden als er voldoende passagiers zijn, daarom is de dienstregeling zeer ongeregeld. Daarbij komt, dat halverwege de IJmuidersstraatweg de "Hoge Berg" is blijven bestaan, een ophoging met een onderaardse gang die gemaakt en gebruikt is bij de kanaalgraving om het zand weg te kruien. Als de omnibus de "Hoge Berg" is genaderd worden maatregelen getroffen aangezien het paard de wagen niet over de hoogte kan trekken, wat met veel uitroepen en aanmoedigingen gepaard gaat. Het is steeds weer een evenement voor de toeschouwers, die met de handen in de zakken zich als de stuurder aan wal doen herkennen en schreeuwen hoe het moet gaan. Sommigen onttrekken zich aan hun morele plicht te duwen of te trekken en spoedig zijn de klassen verdeeld en is de klassenstrijd geboren. "De deftige lui", de eerste klas reizigers blijven zitten; de tweede klas stapt alleen maar uit en de derde klas is de klas: die duwen en trekken wel. Al snel vindt men het voordeliger en minder levensgevaarlijk te lopen en de omnibusdienst wordt opgeheven, wat het paard grote blijdschap moet verschaffen.

Er worden huizen gebouwd nabij de sluis voor de arbeiders aan de baggermolens die voortdurend gebruikt moeten worden. De huizen zijn als duplex gebouwd en vrij groot naar de heersende begrippen, maar de opzet van het bouwplan is minder juist. Het zijn veertig woningen in een blok, doorsneden met zeer smalle, rechte straten en krijgt meteen de naam van de bewoners: "De Veertig", die blijvend blijkt te zijn. De gemeente kan de naam "De Hoeksteeg" wel bepalen, maar men kent alleen "De Veertig".

"Ze hebben veuls te dicht bij de sluis gebouwd," meent Zeegers, die daar met zijn grote gezin, waarvan de kinderen elke dag naar de school van de meester gaan, woont. "De huizen binnen merakels goed, maar je keilt temee de sluis in en je bin de zoete inval van scheepsvolk, dat komt passagieren."

In elk geval zijn de bewoners van "De Veertig" gelukkig met hun stenen woning en de smalle straten kunnen hun voordeel hebben: de vrouwen houden hun dagelijkse gesprekken uit de ramen hangend en zien dan meteen of de apen van jongens geen kattenkwaad uithalen.

Zeegers ondergaat een heel ritueel, als het heeft geregend: dan staat de kinderschaar gereed naar school te gaan, maar de modder golft door de smalle straten. Zeegers trekt zijn lleslaarzen aan, neemt een kind onder iedere arm, want dat is twee kinderen in een reis en brengt hen naar de droge grond. Dan kunnen de kinderen met hun vriendjes en vriendinnetjes op hun klompen de verre wandeling ondernemen naar de school van de meester.

Eens heeft een van Zeegers kinderen gemopperd: "Waarom moeten wij zover lopen? De openbare school is veel dichterbij."

Zeegers vond die vraag overbodig. "Julie gaan naar de christelijke school, naar meester Vermeulen, en daarmee uit!"

Op de Heide vindt de verbouwing plaats van de school. Eerst is men begonnen aan het huis van de meester.

"Wat een paleis," zeggen de kijkers. "k Doch, dat de meester geen cente had."

"Welneen," verklaren de anderen, "dat doet de baron en de andere baron." Deze wetenschap wordt wel overwogen. "Nou ja, die lui benne rijk."

"Zou jij 't doen, als je zoveel cente had?"

Daar kent men wel het antwoord op, maar die wordt niet uitgesproken. Ergens heeft iedere bewoner van de Heide een bepaald gevoel van sympathie voor de meester die altijd gereed is tot hulp.

"Dat doet de adel, omrede ze de baas wille blijve," weet Rooie Nelis, maar Albers keert zich even naar hem om: "Geef ze ongelijk. Als voddebale zoals jij de baas worde, kan de Breesaap zich wel ophange."

Zo wordt de bouw van het huis van steen tot steen gevolgd door de bewoners die hun vrije tijd daaraan besteden, maar allen zijn het erover eens: de meester heeft zolang in een krot gewoond, nog erger dan een keet, hem komt een mooi huis toe. Hij heeft nog nooit over zijn krot geklaagd.

Leen van Kampen heeft zijn hulp aangeboden. "Meester, ik help met de verhuizing; ik scharrel wel een knol op met een kar."

Meerderden bieden hulp aan; Klaartje en IJda komen samen de juffrouw vragen of zij het nieuwe huis mogen schoonmaken. "De juffrouw heeft het al zo druk met de kinderen en de school, laten wij nou het huis schoonmaken, dan kan ze er zo intrekken."

De hulp wordt graag aanvaard; als het huis gereed is, zweogen Klaartje en IJda met grote emmers dampend sop en zwieren ze met grote dweilen over de houten grond; ze krabben met een mes de cement van de ramen en tieren op de metselaars, die niet eens kunnen werken zonder alles vol te smeren. Magere Da komt ook kijken; ze slaat haar schort om de benige armen en gluurt naar binnen. "Wat een mooi huis," zegt ze, "jonge, jonge, wat een rijkeluishuis, maar ik het toch liever me eige keet-bedoeningkie."

"Zou je Magere Da, dat merakel niet in 't kanaal zwiepe?" vraagt IJda met ergernis, maar Klaartje veegt kalm de piekharen van haar warm gezicht "Laat Da, ze is jaloers."

"Da is een bemoelal," constateert Dorus de keetbaas, die met zijn hondkar melk heeft gehaald en de reis onderbreekt om het huis van de meester

te bekijken. "Nee Da, dat is niks voor jou, jij bin veuls te mager, dan mot Nelis nog meer grijpe voordie beet het." Grinnikend om Da's sproeiende nijdige blikken slingert hij zich weer op de kar, slaat met een stuk hout naar de hond, die met de tong uit de bek de kar voortsleept. "Vort merakel!" Magere Da balt haar vuist naar hem, want ze weet niet of zijn laatste uitroep de hond of haar toegeschreeuwd wordt, hoewel ze sterke vermoedens heeft. "k Zallem," bromt ze giftig, "ik mag lije dat al z'n melk zuur is geworden en moet je zien, hoedie z'n hond koejeneert, dat erreme dier -hij most zelvres es onder die kar motte trekke...." Ze knikt tevreden met haar hoofd bij dit visioen:

"En ik erop met de zweep!"

Een voorbijgangster, import uit de stad, die boodschappen heeft gedaan bij Scheeres in "De Staar" en pas in IJmuiden woont, ziet en hoort Magere Da. "Ik dacht, dat het tuig van de Heide zou verdwijnen," denkt ze minachtend, "dat soort schijnt te blijven en nu een vaste school en een huis voor de meester — waar heeft de man zin in."

Een ding weet deze vrouw en met haar houden de bewoners van IJmuiden dit goed in gedachten: met plebs praat men niet en het plebs woont op de "Heide"; die even laag geacht wordt als eens Nazareth bij de Joden in Palestina.

De meester gaat rustig zijn gang. Hij is rotsvast overtuigd: hier heerst een onmiskenbare geest van groei betreffende het bedrijfsleven; steeds meer krijgt de school recht van bestaan. Komen er weer inwoners van buiten deze streek, dan komt onherroepelijk een andere sfeer, een beschaving en tegelijk ook weer een stroming van misdaad en negatieve kant van de mens, al komt deze uit de beschavingslanden. Wat is een mens? Product van zijn omgeving jawel, maar hij draagt zijn eigen aard met zich mee en die is van de geboorte af aan verkeerd van inslag. Het animeert zijn bezige, rusteloze geest: als deze plaats gaat groeien zal er meer arbeid komen dan alleen op het terrein van onderwijs; er zullen politieke en kerkelijke kwesties komen, er zal een strijd ontstaan om de juiste inzichten in een mensen gemeenschap die uit allerlei import is ontstaan. Het wonderlijke is, dat men hier nooit van een dorpsgemeenschap zal kunnen spreken: ieder mens is uit een andere streek gekomen en nemen hun inzichten en meningen mee waarbij komt, dat men zijn eigen inzicht nog altijd voor de juiste laat gelden. Hoe zullen beambten van de belastingen, het in- en uitklaren van schepen, het hoger en lager personeel van haven en sluis, loodsen en commissarissen, ambachtslieden en winkeliers, polderjongens en kroeghouders, alles in totaal een groep van de meest uiteenlopende burgers samen een leefgemeenschap opbouwen?

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## Notes of Thanks

**DE VRIES:** We wish to thank all our friends and relatives, far and near, who telephoned, sent cards and letters, and thus expressed their friendship and happiness on the occasion of our 55th Wedding Anniversary. We wish you all God's blessings for 1979.

Mr. & Mrs. A. De Vries, 1310 Pine View Home, #9, Sarnia, Ont.

## Adoption

**SLOFSTRA:** With joy and thankfulness to the Lord, we announce the arrival of our third child, a daughter, **RACHEL NICOLE**, born February 24, 1978. A little sister for Mark and Christy. Twenty-fourth grandchild of Mr. & Mrs. J. Schweitzer, Lethbridge and tenth grandchild of Rev. & Mrs. L. S'ofstra, Chatham. Happy parents: Peter and Marion Slofstra, Orillia.

## Births

**BERGSHOEFF:** We would like to share with you our gratitude to God for again blessing our family with the birth of a son, **DAVID MATTHEW**, born November 13, 1978. A brother for Yvonne Joy and Daniel Reuben.  
Harry & Annie Bergshoeff, Finlay Rd., Midhurst, Ont. L0L 1X0.

**DEN BOER:** On November 19, 1978 the Lord entrusted to the care of Dave and Marian den Boer, a first child, **KAREN ANGELA**. We thank Him. She is a first granddaughter for John and Wilma den Boer of Port Perry and John and Jean Beekman of Port Burwell.  
462 13th Street A. West, Owen Sound, Ontario.

**FENNEMA:** Arie and Dianne thank and praise the Lord for the safe arrival of our first child, a son, **MICHAEL ARIE**, born November 26, 1978. A fifth grandchild for Mr. & Mrs. R. Kikkert of Grimsby, Ontario and third grandchild for Mr. & Mrs. J. Fennema of Hamilton, Ontario.  
R.R. #1, Grassie, Ontario L0R 1M0.

**VAN HARTEN:** With joy and thanksgiving to our faithful God, we wish to announce the birth of **KATHRYN LORRAINE** born on Monday, November 20, 1978, sister of Anita, Jeannette, Brian, daughter of Leonard and Lorraine Van Harten - Guelph. 38th grandchild of Mr. and Mrs. L. Van Harten (Sr.) - Brantford. 10th grandchild of Mr. and Mrs. R. Mol - Brampton. Great-granddaughter of Mrs. J. Noordhof - Thamesville, Mrs. C. Mol - St. Philipsland, Holland.  
70 Forest Street, Guelph, Ontario.

## Marriages

**DE VRIES-WESTERTEP:** Mr. and Mrs. J. De Vries of Enkhuizen, The Netherlands are pleased to announce the forthcoming marriage of their daughter, **ENGELINE ARLETTE** (Lineke) to **PETER TIERK**, son of Mr. and Mrs. P. Westertep of Belmont, Ontario. The ceremony will take place, D.V., on Thursday, December 21 at 2:45 p.m. in the Gereformeerde Kerk of Enkhuizen, the Reverend C.W. de Bruyne officiating. Future address: 204 Rymal Road West, Hamilton, Ont. L9B 1B8.

## Marriages

**NYMEYER-KAMERMAN:** Mr. and Mrs. Leonard Nymeyer of Cambridge, Ont. are pleased to announce the forthcoming marriage of their daughter, **JENNY GERDA** to **JACOB WILHELM KAMERMAN**. The wedding ceremony will take place, D.V., on Saturday the 30th of December, 1978 at 11 a.m. in the Maranatha Chr. Ref. Church of Cambridge, Ont. Rev. Philip Stel of York, Ont. Officiating. Future address: R.R. #1, Hwy 56, York, Ont. N0A 1R0.

**SCHOTANUS-DE GRAAF:** Mr. and Mrs. Bob Schotanus of Wainfleet, Ont. are happy to announce the marriage of their eldest daughter, **CHRISTINE** to **DONALD DEGRAAF**, son of Mr. and Mrs. Gerry DeGraaf of Beamsville, Ont. The ceremony will take place, the Lord willing, Friday, December 22, 1978 at 7:00 p.m. in the Wellandport Christian Reformed Church. Rev. John Posthuma officiating. Future address: 7030 Casey Street, Apt. 209, Niagara Falls, Ont. L2J 3G1.

## Anniversaries

1953 December 28 1978  
With joy and thankfulness to the Lord, we rejoice with our dear parents their 25th Anniversary,

**FRANK DEEN**

and

**LUMMIE DEEN** (nee Moorlag)

Their wedding text was Proverbs 3:5,6, "Trust in the Lord with all your heart, and do not rely on your own insight. In all ways acknowledge him, and he will make straight your paths." Their thankful children:

Gertie & John Schnieders; Erick and Lauretta  
Audrey & Carl  
John & Yvonne  
Theresa  
Cora-Jane  
Wilma-Anne  
Home address: R.R. #2, Drayton, Ontario.

We are happy to be able to celebrate, on the 18th of December, the 40th Anniversary of our parents and grandparents,

**JOE and SOPHIE TUININGA**  
(nee Wierenga)

We pray that our heavenly Father will continue to bless them in the years ahead.

Reta & Gary Haarsma; Sherie, David, Andy, Betty, Judy  
Cliff & Angela Tuininga; Jillain, Cindy, Melisa, Joel  
Andy & Rinie Tuininga; Derek Sharon & Art Degner; Denise, Dean, Dale  
Sid & Shirley Tuininga; Tracy, Tania, Tiffany  
Cecil  
Alfred

Ze neppen veurs te gebouwd," meent Zeeger zijn grote gezin, waar elke dag naar de school gaan, woont. "De huize kels goed, maar je keilt t en je bin de zoete inval dat komt passagieren." In elk geval zijn de be Veertig" gelukkig me woning en de smalle str voordeel hebben: de v hun dagelijkse gesprekk hangend en zien dan me van jongens geen katted Zeegers ondergaat e als het heeft geregend kinderschaar gereed naa maar de modder golft straten. Zeegers trekt aan, neemt een kind on want dat is twee kindere brengt hen naar de dr kunnen de kinderen m en vriendinnetjes op h verre wandeling onder school van de meester.

## Anniversaries

1949 January 4 1979  
Broek op Lange Chatham, Ont.  
Dyk, N.H.

Genesis 26:25  
Grateful to the Lord.

Together with our family we will celebrate the 30th year of His grace, our Wedding Anniversary. Open House: Saturday, January 6, 1979, 2:00 p.m. till 4:30 p.m., First Christian Reformed Church, 17 Tweedsmuir Ave. E., Chatham, Ont.

**WILLIAM and MARGARET GRIN**  
134 John St., Chatham, Ont. N7M 5C1.

1933 1978  
With God's grace we are happy to announce the joyous celebration of the 45th Wedding Anniversary of our parents and grandparents on December 23, 1978.

**FREERK BOSGRAAF**

and

**TRIJNTJE BOSGRAAF**  
(nee v/d Tuin)

We praise our Heavenly Father for His love and guidance throughout these years and we pray that He will continue to bless and keep them in His care. Their thankful children and grandchildren.

Home address: P.O. Box 26, Fenwick, Ont.

's Gravenzande Brighton  
1934 Psalm 34:3 1979  
"O magnify the Lord with me and let us exalt His name together." On January 11, we hope to celebrate with our parents and grandparents,

**ADRIAN KLEYWEGT**

and

**NELLY KLEYWEGT** (nee Verwey)

their 45th Wedding Anniversary. We hope and pray that the Lord will bless them and keep them in His care. Their children:

Elizabeth & Arie VanderToorn  
Cornelia & Mike Draaistra  
Wilma & Don Weese  
Nelly & Autry Doherty  
Klaas & Beverly Kleywegt  
Adrian & Lennie Kleywegt  
Cobi & Robert Monroe  
and their 19 grandchildren.  
Home address: R.R. #3, Brighton, Ont. K0K 1H0.

To our dear, loving parents celebrating their 22nd Wedding Anniversary on December 13, 1978. Both of you have always been, So thoughtful and so dear. It isn't any wonder, That we love you more each year. It isn't all that often, That we really express our love, But we continue praying for you, To our Father up above. And we realize more and more, As each year passes through, How thankful we will always be, For parents as dear as you.

Happy Anniversary, with Love,  
Sally  
Betty  
Margaret  
Carol  
Kelly Miedema.

1953 December 30 1978  
With great joy and thankfulness to God for His loving care we plan to celebrate our parents' 25th Anniversary.

**HENK and DOROTHY RIDDER**  
(nee Stoffelsen)

Children and grandchildren are: George & Betty Eggink; Michelle, Stacey, Cheryl — Jarvis  
Gerry Ridder — Hamilton  
Jerry & Geraldine Evers; Wesley — Wellandport  
Margaret Ridder — Hamilton  
Andy Ridder — Hamilton  
It is our prayer that the Lord will continue to bless our parents in that they may have many future years together. Open house will be held at the home of Mr. & Mrs. H. Ridder, 156 Mothers Street, Hamilton, Ont. L9B 1P5. from 8:00 - 10:00 p.m.

## Anniversaries

On December 13, 1978, we celebrated with our parents and grandparents,

**JOE and MARGARET NYSTAD**  
(nee Sytsema)

the occasion of their 25th Wedding Anniversary. We their children wish them God's continued blessings. With love,

Andy & Veronica Vander Veen;  
Jason, Julie, Aaron — Lacombe, Alta.

John Nystad — Edmonton  
Arthur Nystad — Edmonton  
Grace Nystad — Edmonton  
Home address: 11420-44 Ave., Edmonton, Alberta T6J 0Z2.

## Obituaries

Hymn: 387. "I sought the Lord, and afterward I knew, He moved my soul to seek Him seeking me. It was not I that found O Savior true, No, I was found of Thee."

On November 27th, 1978 the Lord took home, our brother and uncle,

**JOHN (Han) DE GRAAF**

of Port Alberni, B.C. Dan ga ik op tot Gods altaren, tot God, mijn God, de bron van vreugd. Dan zal ik juichen stem en snaren. Ten roem van zijne goedheid paren.

**Bill & Elizabeth Tavenier-de Graaf;**  
Ella, Danny, Jo Ann — Prince George

**Kees en Julia van Duyn-de Graaf** — Woerden, Holland

**Nando & Ingeborg van Maarseveen-van Duyn** — Woerden, Holl.

Na een langdurig lijden, dat door Gods genade moedig gedragen werd, ging van ons heen onze geliefde schoonzus en onze tante,

**WILLEMKE DIJKSTRA-Tuinsma**

op de leeftijd van ruim 84 jaar, in Heerenveen. John 11:25b.

Mrs. R. Catiër-Dijkstra en kinderen, 95 Hess St. S., Apt. 1211, Hamilton.

The members of the John Knox Christian School Society of Mississauga would like to express their deepest christian sympathy to Mrs. T. Kersten and family in the passing away of their husband and father,

**PIETER KERSTEN**

It was through his leadership and perseverance that the John Knox Christian School was built in 1959. It is our hope that the Lord will comfort Mrs. Kersten and family in this time of sorrow. Rev. 21:4 and 5.

On December 2, 1978 the Lord, at His appointed time, took home unto Himself:

**FOPPE VEENBAAS**

at the age of 59. 2 Cor. 1:3,4,5. Beloved brother of,  
Popke & Jenny Veenbaas — Abbotsford, B.C.  
and dear uncle of,

George & Pam Veenbaas — Matsqui, B.C.

Sid Veenbaas — Abbotsford, B.C.  
Pete & Jane Flore — Abbotsford, B.C.

Ray Veenbaas — Sioux Center, Iowa

Gracie Veenbaas — Sioux Center, Iowa

Fred Veenbaas — Oosterwolde Fr., Neth.

May the Lord comfort and sustain our sister-in-law, Delia Veenbaas (nee Attema) and their daughters, Ena and Joanna at 25126-56th Ave., Aldergrove, B.C. V0X 1A0.

The Home and School Association of the John Knox Christian School of Mississauga extend our christian sympathy to our treasurer, Mary Pijper and family in the sudden death of their son and brother,

**TOM PIJPER**

May our God through His Word and Spirit continue to give comfort and strength. Romans 8:32.

## Obituaries

Suddenly, on Friday, December 1, 1978, the Lord took to Himself into eternal glory our beloved son, brother and loved friend,

**THOMAS ANTHONY PIJPER**  
(Officer Cadet RMC Kinston)

at the age of 21 years. Son of Maria and Antonie Pijper, brother of David, Robert and Marguerite. Beloved friend of Rolinda Jager. Funeral service was held on December 5, 1978 at 2 p.m. in the Clarkson Christian Reformed Church. Rev. A. Kuyvenhoven officiating.

## Personal

Als u het Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan a.u.b. het Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.

**KRUISBRINK, E.H.**, geboren 17 april 1950, laatstbekende adres 319 Dingle Court, Bolton, Ontario.

**KUCZERA, Nikodem**, geboren 11 september 1913 te Polen, naar Canada vertrokken op 15 september 1954.

**METSALAAR, Adelbertus** Andraas, geboren 1 januari 1914, naar Canada vertrokken op 27 november 1956, Laatstbekende adres, Winnipeg, Manitoba.

**NOTTE, Alouis Henri**, geboren 16 oktober 1903 te Axel, naar Canada vertrokken op 20 mei 1924.

**SANDERS, Antonia Maria** Josephina, geboren 21 maart 1950 te Herveld, naar Canada vertrokken in mei 1978.

**TOLSMA, Klaas**, geboren 8 december 1913 te Franeker, naar Canada vertrokken op 23 februari 1952, laatstbekende adres 294, 7th Street, Owen Sound, Ontario.

**VAN VUGT, T.A.J.**, geboren 29 juli 1952, laatstbekende adres te Utrecht.

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B.C. Christian lady in late thirties, widow, with two children, would like to correspond with Christian gentleman, preferably Christian Reformed. Please write to Box #4350, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian woman (29, divorced), living in southern Ontario, wishes to meet sensitive man of approximate same age. Will confidentially reply to all letters. Reply to Box #74349, Calvinist Contact, 99 Niagara St., St. Catharines, L2R 4L3.

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**Wallaceburg:** Wallaceburg Christian School is in need of a primary teacher, beginning in March, 1979. Please contact: Mr. S. Vanderwall, Principal, Wallaceburg Christian School, 693 Albert St., Wallaceburg, Ont.

**Houston:** The Houston Christian School needs 1 teacher for teaching grades 3 and 4. Experience preferred. Please contact:

**John Franken, principal**  
Box 237, Houston, B.C. V0J 1Z0  
Phone [604] 845-7736 [school]  
[604] 845-7441 [home]

## Teachers Needed

**SARNIA CHRISTIAN SCHOOL**  
requires a

### Principal

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### Teaching Principal

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**Miss Laura Weesles, principal**  
Box 317  
Terrace, B.C. V8G 4B1  
Telephone: 604-635-6173 (school)

**CALVIN CHRISTIAN SCHOOL — WINNIPEG, MANITOBA**  
needs a

### principal

starting with the school year 1979-1980

If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F., Winnipeg, Man., R2L 2A5. Telephone: (204) 667-5851 or (204) 668-7498, Dr. R. Postuma.

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The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

### Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 63 member schools in Ontario. The OACS is District X of the Christian Schools International (formerly NUCS). The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

**W.H. Hultink, Convener,**  
**OACS Search Committee**  
547 West Fifth Street  
Hamilton, Ontario  
L9C 3P7  
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The search committee will consider applications from persons who are interested in applying full-time for the position or less than full-time. The position is presently under an interim arrangement. The successful applicant should be available by early July, 1979 or prior if possible.

## Help Wanted

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## Misc.

## Collingwood and District Christian School Association

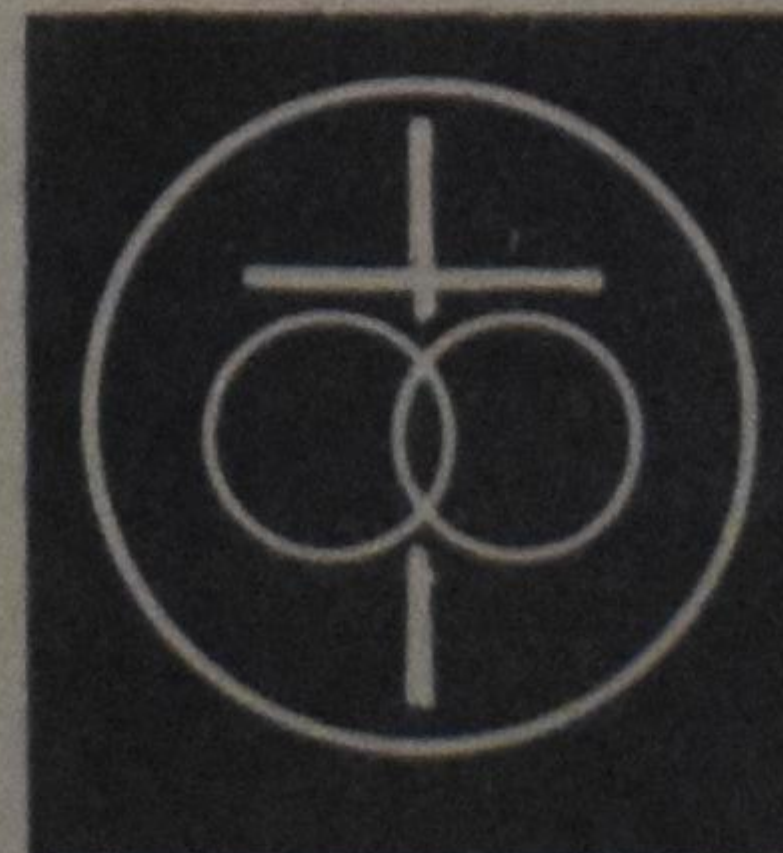
This young school society has agreed to purchase an existing school building located on a scenic three-acre lot. In order to make this purchase,

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Teachers' College planned

Preliminary work for the creation of a Canadian Reformed Teachers' College got under way when the college's board of governors met for the first time on Sept. 9 at the Canadian Reformed Theological College in Hamilton, Ont. The board consists of 10 members, five from eastern Canada and five from western Canada. The five eastern members also make up the executive of the board. They are Dr. J. Faber, chairman; Mr. E. Kampen, vice-chairman; Mr. H.J. Homan, first secretary; Mr. C. Hoff, second secretary; Mr. J. Gelderman, treasurer. Board members from the west are: Mr. P. Vanderpol of Surrey, B.C.; Mr. R. Klaver of

Smithers, B.C.; Mr. T.M. Veenendaal of Carman, Man.; and two persons to be named from Alberta. Financial support will come from the local school societies as well as from tuition. A one-year and a three-year course will be established. Prerequisite for the one-year course is the successful completion of a B.A. or B.Ed. degree or an equivalently recognized degree in another province. The prerequisite for the three-year course is still being developed by the board's curriculum work. A principal-director will be hired soon to do the necessary preliminary work before the college opens.

Cambridge District Christian High School holds sod-turning ceremony

It was four years ago that the Cambridge District Christian High School opened its doors with Grades 9 and 10, and 23 students. Classes met in the church facilities of Temple Baptist Church in Preston. Now, with 82 students in Grades 9 through 12, it is an answer to much prayer that the association met on Saturday, November 18, 1978 at the 10 acre site in Breslau, to turn the sod for a beautiful new building that is presently under construction by George Schiedel Construction Company. Mr. Ralph Thompson, chairman of the board of trustees, welcomed everyone, spoke on the basis and purpose of the school, of the Biblical teachings regarding building a new school and of the real need in the community for this school. He introduced Mr. George Schiedel, the builder, who also spoke to the crowd. The estimated cost of the building is approximately \$400,000 and this is a real step of faith for the members of the association. To date, the land is paid for, and \$120,000 has been raised through donations, interest-free loans and interest-paying loans. In the past four years of growth and beginnings, God has closed doors, but He has opened new ones and led the school continuously. He has blessed with excellent teachers, enthusiastic students and co-operative and sacrificing parents and members who have shown themselves to be wholly dedicated to the cause of Christian education. It has been a wonderful experience to have parents from several evangelical churches work in harmony together and to see the students learning from and playing with, young people from various church backgrounds. Through it all, God has been glorified and praised, and it is anticipated that with God in control this school will truly be

a real witness in this large community. Students are bused in from Cambridge, Guelph, Drayton, Moorefield, and the Kitchener-Waterloo students use car pools and public buses. The school is temporarily using the facilities at First Baptist Church, Waterloo, for which it is very grateful. It is anticipated that construction on the new building will take 22 weeks, so it will be an exciting day when

the staff and students move into the new building. Please remember the Cambridge District High School in your prayers that the financial needs will be met and that this school will continue to grow and serve Christian families by providing a Christian education for their young people. Anyone wishing to help financially, can do so by contacting Mr. Charles VanderMeulen, R.R.#1, Cambridge.



"My soul gives praise to the Lord, and my spirit rejoices in God my Saviour." Luke 1:46-47.

Our warm wishes for a  
Blessed Christmas  
and a Happy New Year

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THE CHURCH YOU WANT

If you want to have the kind of a church  
Like the kind of a church you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.  
You'll only find what you left behind,  
For there's nothing really new  
It's a knock at yourself when you knock  
the church;  
It isn't the church — IT'S YOU.

When everything seems to be going wrong,  
And trouble seems everywhere brewing;  
When prayer-meeting, young people's meet, and all,  
Seems simmering slowly-stewing,  
Just take a look at yourself and say,  
"What's the use of being blue"?  
Are you doing your "bit" to make things "hit"  
It isn't the church — IT'S YOU.

It's really strange sometimes, don't you know,  
That things go as well as they do,  
When we think of the little — the very small mite —  
We add to the work of the few;  
We sit, and stand around, and complain of what's done.  
And do very little but fuss.  
Are we bearing our share of the burdens to bear?  
It isn't the church — IT'S US.

So if you want to have the kind of a church  
Like the kind of a church you like.  
Put off your guile and put on a smile,  
And hike, my brother, just hike,  
To the work in hand that has to be done —  
To the work of saving a few.  
It isn't the church that is wrong, my boy;  
It isn't the church — IT'S YOU.

-Anonymous

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and Religion**  
in Bavinck, Kuyper  
and Dooyeweerd

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**WHERE:** Institute for Christian Studies, Toronto

**WHO:** Dr. C. Seerveld, Senior Member in Aesthetics  
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**WHY:** Did you ever look at a painting and think,  
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generally. A previous background in art is not  
necessary.

Course fee for the five sessions is \$30 (\$45 for a  
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# Christian school planned for Kelowna, B.C.

Okanagon orchards are not the only thing bearing fruit lately in Kelowna, British Columbia, home of the mysterious sea monster, Ogo-pogo. The fruit of the labours of a group of Christians concerned about education is becoming evident in the city.

On October 23, believers of several denominations of the Lord's Church joined hands to form the Kelowna Christian School Association at a meeting held in the Alliance Church. Over 50 families signed up as members of the association which will provide at least 40 students for grades 1-7 by September, 1979. The next year will be a very busy one for the school board as they finalize a constitution, arrange for facilities and finances, discuss curriculum and begin hiring staff.

As well as being known for its summer and winter recreational facilities, its fruit and lumber industry, and its healthy, mild climate, the area will in the near future hopefully also be known as a place where Christians can equip their children for life service unto the Lord.

Needless to say, many are excited and very grateful to the Lord for making this development possible. However, there will be many challenges as well since Christians of different backgrounds and denominations together work out an authentic Christian education program for the students. The hiring of capable staff will be very crucial in this respect. In a fundamen-

mentalistic church community the establishment of such a Christian school will be a large task requiring much prayer and good leadership. We trust that the Lord will bless this effort and that we will next September be able to see students and teachers working together in the context of a Christian curriculum.

Rev. Fred Heslinga  
Kelowna Chr. Ref. Church

## The Hebron Christian Reformed Church

of Whitby, Ontario

extends a cordial invitation to all former members and all friends, past and present to join us in praise and thanksgiving on the occasion of our

### 25th Anniversary

**Social evening:** Saturday, February 17, 1979 at 7:30 p.m., O'Neill Collegiate, Oshawa.  
**Communion Service:** Sunday, February 18, 1979 at 10 p.m.  
**Special Thanksgiving Service:** Sunday, February 18, 1979 at 3 p.m.

An anniversary booklet is in preparation and will be available for \$5.00. For accommodation and information, please contact: Mrs. A. Van Harmelen, 55 Oriole Crt., Oshawa, Ont. L1H 6Y4. Telephone: 416-579-3917.

## 25th Anniversary Celebration John Calvin Christian Reformed Church

of Truro, N.S.

February 7, Wednesday evening at 7 p.m. Service of gratitude to be followed by a fellowship social.

Former members and friends are invited to join us in this celebration. For accommodation please contact Mrs. J. Berkelaar, Sr., Belmont, N.S.

THE ST. THOMAS AND DISTRICT MALE CHOIR  
combined with the  
LADIES CHOIR  
is holding its

### Annual Christmas Concert

Thursday, December 21 at 8:15 p.m.  
in the Trinity Anglican Church  
Wellington St., St. Thomas, Ont.

### Christmas Concert

by the combined choirs of  
VOICE OF PRAISE and SOLI DEO GLORIA  
featuring music by Vivaldi, Bach, and Purcell.

Dec. 20 — 8 p.m. in the Lincoln Canadian Reformed Church,  
John St., Beamsville  
Dec. 22 — 8 p.m. in the Rehoboth Canadian Reformed  
Church, Hwy. 5, Burlington.  
ADMISSION: adults \$1.50, children 12 and under free.

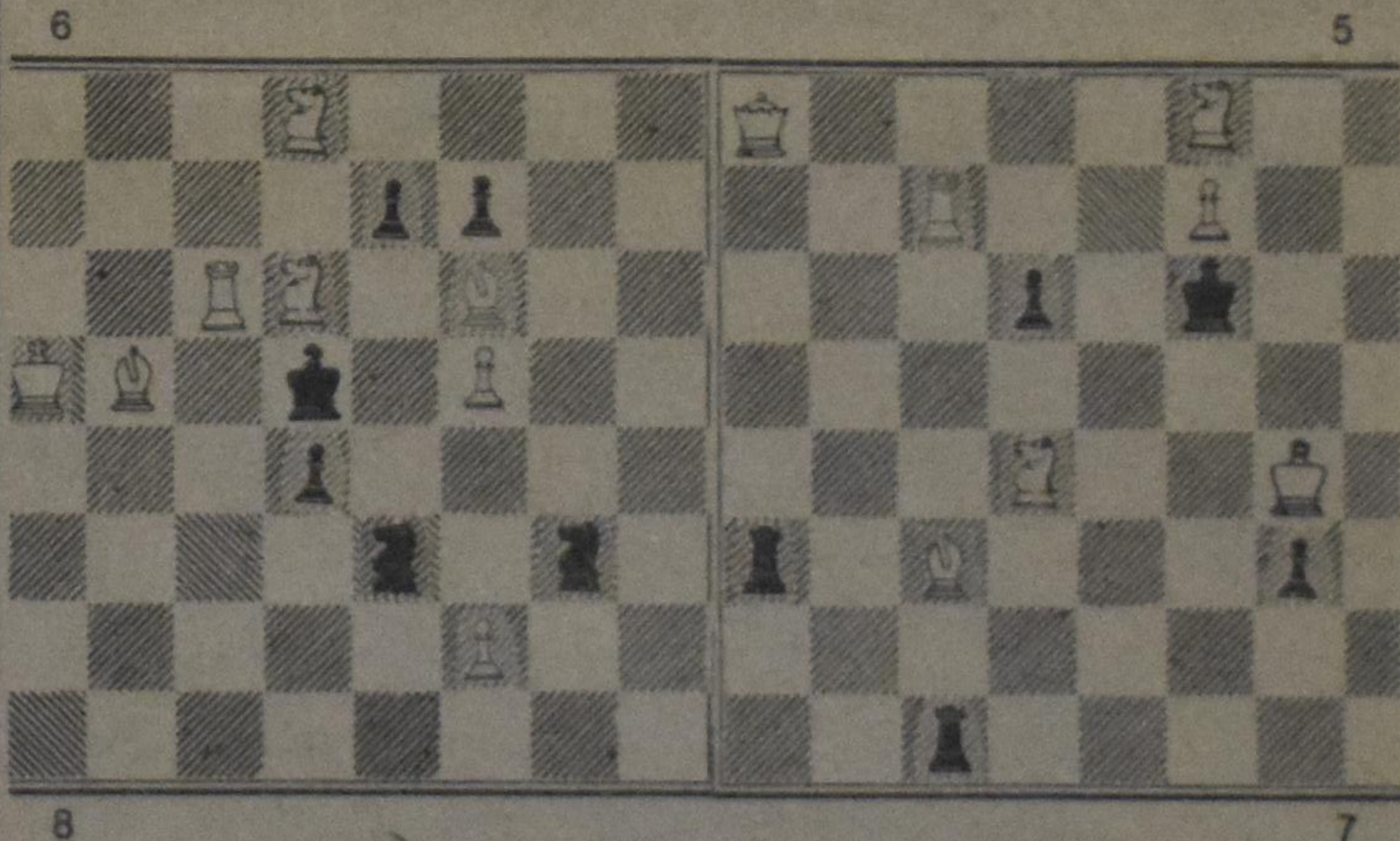
## LET'S PLAY CHESS

editor: Pete Layer

### SECOND SERIES OF PROBLEMS IN DECEMBER

#767  
G.H. Drese,  
Holland 1935

#768  
V.I. Chepizny,  
Russia, 1958



3-mover 3 pts. 2-mover 2 pts.

**Notes:**  
1. The three-mover, #767, is rather unusual. It contains four interesting variations. Please give these as well as the key and threat, if any.  
2. It is probably obvious that the discovered check will play an important role in the Russian two-mover, #768. You must find the key, however, to fully appreciate this problem. Please indicate it and the threat, if any.  
3. The deadline for the December problems #765-#768 is January 20 for those residing in Ontario and January 25 for those who do not.  
4. The second series of problems in November mysteriously disappeared just before it got into the paper. Therefore there is only one set of problems to solve before Christmas.

## Calendar of Events

- Dec. 16 Male choir concert of the Canadian Reformed Churches of Burlington, Ont. in the Rehoboth Church of Burlington, featuring a mixed program with much congregational singing.
- Dec. 17 Christmas celebration with Choral Society "Praise the Lord" of Brampton and Collegium Musicum Male Chorus of St. Catharines, with Andre Knevel, organist. 8 p.m. in Brampton, Second CRC.
- Dec. 20 Christmas concert in the Lincoln Can. Ref. Church in Beamsville, Ont. at 8 p.m.
- Dec. 22 Christmas concert in the Rehoboth Can. Ref. Church in Burlington, Ont. at 8 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Dec. 22	Dec. 20	Dec. 18 (noon)	Dec. 15 (noon)
Jan. 5	Jan. 3	Jan. 2 (9:00)	Dec. 29 (noon)

There will be no issue on December 29.

# LOOKING FOR A UNIQUE CHRISTMAS GIFT? BE THOU EXALTED, LORD

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- Psalm 15 — Who, O Lord, with Thee Abiding
- Psalm 18 — I Love the Lord

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Send to: "Be Thou Exalted, Lord," Dordt College Bookstore, Sioux Center, Iowa 51250.



# Books

## The Real Food Cookbook

A Cookbook for  
Nutrition & Good Health



Ethel H.  
Renwick

### Better cooking for sounder health

**The Real Food Cookbook** by Ethel H. Renwick; published by Zondervan Publishing House, 1978; paperback, 272 pages, spiral binding; price: \$6.95. Reviewed by Stephanie Collins.

Ethel Renwick has made nutrition a lifelong study. In her first book, *Let's Try Real Food*, she presented a Christian perspective on the critical areas of modern nutrition. In this cookbook, *The Real Food Cookbook*, she outlines ways to put good nutritional principles into practice. In the preface to the book she clearly states the purpose of this venture: "This book was not written for cooks who merely dabble in all kinds of cooking with no serious thought to improving the quality of their food. Rather, it has been written to alert the reader of our Christian responsibility in the care of the bodies God gave us."

She begins this task with a brief discussion of how modern technology has supplied us with quick but temporary answers to our appetites. The author decries the effects this has had in the food industry: in production, the heavy use of chemicals has depleted the soil, and the nutritive value of the food; and in processing, the demands of the industry that food be produced cheaply, be resistant to spoilage, be colorful, and taste sweet has resulted in the extremes of processing we find in the artificial foods on the grocery shelf.

The first step in avoiding these harmful effects is to remove certain foods from one's diet, especially highly processed food, imitation or artificial products and those foods treated with hormones or additives. It is somewhat popular today to speak against the heavy use of additives in food, but Renwick goes a step further in pointing out how additives can actually "alter the biological structure of food itself." To follow through on her advice would require not only

careful grocery shopping but also some self-education as to which foods are highly processed and which additives are harmful.

The next step is to add nutrition to meals. Renwick presents a list of healthful foods which can be incorporated into a daily diet, as well as a description of their nutritive value. Some examples are nonfat dry milk, soybean products, wheat germ and lecithin. Many of the foods she recommends in this list are not available in the supermarket and will need to be purchased at a local health food store or through a food coop. In addition the buyer will need to find a butcher shop that sells meats without additives (especially cured meats, such as sausages or bacon).

This advice on how to eat is followed by over 200 pages of recipes using natural foods. They cover a variety of foods from breakfast, lunch pails, brown bags, and dinner, to beverages and snacks. The author explains that the recipes come from her family's kitchen and are the result of years of pleasure in experimenting with natural foods. She has included as well recipes for cooking in large quantities.

*The Real Food Cookbook* offers good advice for those who want to change their eating habits in order to have a more nutritious diet. It is different from some other well-known books on natural food, such as those by Francis Moore Lappe, in the sense that the discussion takes place on the level of personal nutrition rather than on the level of a more responsible use of the world's food resources. But the advice in each case is the same.

The cookbook comes with an attractive cover and an easy-to-use spiral binding.

Mrs. Renwick is also author of *Let's Try Real Food* and *A World of Good Cooking* which was awarded the Bronze Medal at the International Cookbook fair in Frankfurt, Germany.

### Alternatives to "junk" snacks

**The Taming of the C.A.N.D.Y. Monster** by Vicki Lansky; published by Meadowbrook Press, Wayzata, MN., 1978. Reviewed by Rita Bot.

With "Continuously Advertised Nutritionally Deficient Yummies" always appealing to our youngsters, this cookbook offers suggestions on "how to get your kids to eat less sugary, salty junk foods ... without sacrificing convenience or good taste."

The first chapter discusses the dilemma that we are often faced with in the grocery stores: Are all of those convenience foods really that bad? What about additives, sugar, and salt? The author does not attempt to avoid these questionable ingredients altogether, but rather presents the recipes with the idea that "less is better."

The chapters that follow offer, among others, suggestions for nutritional school lunches that your children will eat, "tasty alternatives to junk food snacks", desserts using less sugar, innovative uses for a microwave oven, no-milk recipes for those who cannot tolerate cow's milk, and a guide to help us select foods that

have the best nutritional value.

Lansky writes on a pleasant level and concludes her book with a humorous glossary of kitchen terms, the way kids see it. So, if your child's definition of appetizing is "anything advertised on T.V.", and a snack is "the meal that lasts all day", perhaps you

can entice them to eat what's good for them with nutritional goodies such as Grape Granola Bars and Super Fridge Fudge. These, and other recipes, make this cookbook worthwhile for those who wish to tame the C.A.N.D.Y. monster in their family.

### Making a meal a responsible repast

**"More with Less" Cookbook** compiled by Doris Janzen Longacre; published by Herald Press, Scottsdale, PA. and Kitchener, Ont.; pb, 328 pages; price: \$7.65. Reviewed by Lini Broer.

I applaud the Mennonite Central Committee for coming out with a most unique cook-book. It was born from the compulsion that someone, somehow must prod us over fed North Americans to do something about our overabundance in relation to the world food crisis. The book implores us to begin today on a program of responsible eating. It also clearly demonstrates how we may enjoy more while eating less. "There is a way of wasting less, eating less and spending less which gives not less but more."

As one would expect, in a collection of recipes based on economy of money, time and energy as well as foods related to good health, the emphasis is away from expensive packaged goods to dishes prepared from simple, basic ingredients. Interspersed throughout the book are inspirational inserts and interesting personal remarks about certain recipes. Each chapter contains a special feature, "Gather up the Fragments," a clever way of presenting ideas for using leftovers.

*The More with Less Cookbook* is not intended to be just another collection on the kitchen shelf. Place it in full view of family members. It can help establish a climate of concern and joy in your home.

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